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of the
UTAH PIONEERS
and their
MOTHERS

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Lucy Mack Smith

*Mother of the
Prophet & Patriarch*



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A L B U M

**“DAUGHTERS OF THE UTAH PIONEERS
AND THEIR MOTHERS”**

By JAS. T. JAKEMAN



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An Inspiration

From Eliza B. Snow's famous poem, "O my Father,"

"In the heavens, are parents single?

"No, the thought makes reason stare!

"Truth is reason: truth eternal

"Tells me, I've a mother there."



INTRODUCTION.

May the day never come in Utah, when her sons and daughters by birth or by adoption, shall forget to honor the memory of those sturdy pioneers, who were the founders of the commonwealth. The story of the weary march from the Missouri river, of the intrepid band of pathfinders, and the no less intrepid companies that followed, cannot be told too often. Every trail they followed, weary of foot and of heart; every camping place, where, menaced by hostile Indians, and the untold dangers of the deserts, they consigned themselves to God in prayer, is holy ground. Here in the mountains, whose valleys transformed by their labor and self-sacrifice, to gardens of plenty, their memories should be kept as green as the casis they created.

The respect due these devoted bands must claim tribute from those who followed, far beyond any consideration of religion or race. To those who are truly American in their feelings, this will be an easy task. Our country was founded by a company of religious pilgrims, who sought in the New World a place where they could worship God according to the dictates of conscience, and all religious denominations forget their difference of creed when recounting the deeds of the pilgrim fathers.

We see the Utah Pioneers leave the farthest outpost of civilization. Before them stretches a wilderness for a thousand miles. Wild beasts and wilder men alone roam its trackless wastes. What dangers lie before, they do not know, how long the way, they can only guess; how many graves will be made along the road, who can tell? They only know that out there somewhere they will make their home, and carve out, through travail and pain, and weary days and years of toil, a commonwealth, where their children might live unmolested in their religion and their liberties. Every step is travail. The slow moving ox team, is all too fast for their wearying footsteps. There are rivers to pass whose fords are unknown. There are hills to climb where no pass has been surveyed. There are desert stretches to cross, where no streams flash back the sunlight. Night comes. The weary oxen are loosened from their yokes, and the camp fires gleam through the wastes. And there, in the silence and the desolation, that had remained unbroken for a thousand years they raise their voices in prayer, thanking the common father of all, that they are one day nearer the journey's end. And then out upon the unwearying air floats the sound of their

voices in song. Mothers lull their babies to rest, for there are women and children in those bands, while the kindly stars, the only familiar objects that meet their eyes, twinkle in benediction over their lowly beds.

Day follows night, and night follows day. Still the weary march goes on, until at last they reach their destination, and find a desert.

Though, weary had been the journey, there was still no rest. The soil, parched by the suns of a thousand rainless summers, must be made to produce their food, or they must starve. The scanty streams, must be turned over the land, before the plow could penetrate it, and moisture must be maintained before the seed could germinate. So they began work in the midst of conditions, that would have broken hearts less stout than theirs. The result is the Utah of today. Who has the hardihood to say that these men and these women were not cast in iron moulds, and where is the one who does not take the deepest pride in their achievements?

Others have sounded the praises of the men of the pioneer bands, let it be ours to tell of the glorious pioneer mothers. Men can brave the wilderness. Their natures are rougher, and their desires less refined. Their lives have been spent in the open, and thus the wastes do not appal. With women, the desire is for the sheltered places of life, for the firesides, and the thousand refinements, that make their lives worth while. Yet there were women in those bands that crossed the trackless plains, as we have said before, and their voices rose as clear by the campfire, singing the songs of Zion, as they did in those eastern homes that now were so far away. They put aside the discomforts and the dangers of the journey; the desires of their natures were stilled, and buoyed up by love and hope they stood by the men of their families, as fearless, and as devoted as they.

There were illustrious names among those pioneer women—Eliza R. Snow, whose poetic soul, sang in the wilderness, making glorious the road they trod. She, who could have stood among the first ranks of the singers of the last century, and who put aside an ambition that would have tempted a spirit less noble, that she might cheer the hearts of her chosen people, as they carved out their destinies in the new land. As this refined woman was on the way through the wilderness, she sang, with the sweetness of a soul touched by divine fire, songs that glorified the journey, and

cheered the weary hearts around her with promises of coming recompense.

Zina D. Young, was there in the glory of her young womanhood. Scion of an illustrious New England family, and reared in all the refinement of her day, she was there, giving her life to the hardships of a trackless journey, and to the privations of a new land.

Emeline B. Wells was among the throng, beside those lonely campfires. She, who for years has stood a tower of strength to her sisters in the commonwealth, and whose pen, thank God, is still busy for the uplifting of humanity.

Lucy Walker Kimball, who had only reached the years that stand between girlhood and womanhood, made the journey, sharing the hardships and the dangers of the way. Bathsheba W. Smith, Luiza L. Haight, Mary Isabel Horne, Josephine D. Booth, Christine B. Anderson, and a hundred others, whose names we would like to mention did space permit, were in those devoted bands. Many a child was carried in its mothers' arms across the plains, while girls of tender years, wonderingly clung to their mother's skirts, as mile after mile, civilization fell away to the east, and the wild desert land by the Great Salt Lake drew nearer and nearer.

But the journey was not all. The thousand miles of wilderness still stretched between the infant settle-

Eliza Roxey Snow.—Second president of the Relief Society; was born Jan. 21, 1804, in Becket, Mass.; daughter of Oliver and Rosetta L. Snow and sister of President Lorenzo Snow. Eliza received the best scholastic education that the country then afforded and was recognized, even in early life, as a writer of great promise. A participant in the sufferings of the Saints in Ohio. She arrived in Salt Lake valley in the fall of 1846. Of the books published by Eliza R. Snow, which speak for themselves of her noble career, mention may be made of the following: Her first volume of poems, published in 1856; "Correspondence of Palestine Tourists," published in 1875; her second volume of poems, published in 1877; a hymn book, a tune book and First and Second Speaker for the Children's Primary Association, and "Biography and Family Record of Lorenzo Snow," published in 1884. Her death occurred Dec. 5, 1887, at the Lion House, Salt Lake City.

THE THREE PIONEER MOTHERS WHO CAME WITH THE FIRST COMPANY.

ment and the source of many of the necessities of life to the east. Though the trail was blazed and the road well worn between Utah and the Missouri river, and the ox team had given way to the mule freight team, the little delicacies, so dear to the heart of woman in garment and in food, took months to make their trip, and when they did arrive, were so costly as to make their general use prohibitive. Then came the scourge of the crickets, and many a mother bore the anguish of hearing her children cry with hunger, which she could not appease. It was these same women, who uncomplainingly had made the terrible journey through the wilderness, who scoured the mountains for the bulbs of the sage lily, that life might still be kept in the bodies of their loved ones.

Scrowling, striving, hoping, loving their days passed by. Little by little, cheered by their love and council, the men changed the desert to a garden, and plenty replaced the want of the earlier days. Is there any wonder that the sons and daughters of these noble women speak of them with kindling eye and wildly beating heart? For a more noble company never graced the world before nor never will again. The writer of these lines, thinking only of the blessings he, who with the multitude, who have followed that same "blazed" trail from the Missouri river to the Rockies, now enjoys through their labors, feels that he but honors himself when he honors the high minded, strong hearted pioneers, both men and women.

It was a feeling of this character that doubtless filled the soul of Annie Taylor Hyde, when she suggested the founding of the society of the Daughters of the Pioneers. To the honor of the women of Utah, be it said, the suggestions touched a responsive chord in their hearts, and caused the founding of the association April 11, 1901. The association is growing, and it ought to grow. It is the women of a century, that nurse the flame of patriotism in the hearts of the people. It is the daughters of the pioneers that will teach the young of the state the debt of love they owe to those who made the way so easy for their feet, and who will keep alive in the hearts of coming generations, the memory of the pioneers.

THE THREE PIONEER MOTHERS.

Among the pioneer mother, three names stand out pre-eminent among their sisters. First, on account of the fact that they were the first white women to set their feet in

Utah, and secondly on account of their noble, self-sacrificing characters. The Pioneer monument at the head of Main street, Salt Lake City, bears the names of these women: Harriet Page Wheeler Young, Clara Decker Young, and Ellen Saunders Kimball. These three noble ladies, who may in the strictest sense be called the Mothers of Utah, were women of such character that in every sense their people and their state ever will be proud to honor. They were all of them women of retiring disposition. Neither of them were given to public show, preferring to spend their lives in the quiet fields of endeavor where their duty as wife, mother and friend called them. Neither of them were leaders of their sex in a public sense, and their names were rarely numbered among those who held official position in church or society, but all their sisters flocked to them when trial or trouble came, and never were turned away empty hearted.

On that ever memorable trip from the Missouri river to the valley of the Great Salt Lake, they were like angels of mercy to those who sickened upon the way. The arduous task of the pathfinders over the trackless wild was deemed too heavy for woman to share. But Mrs. Harriet Young was ill in the Missouri bottoms and begged to be brought along with her husband and the other women were taken that she might not be left alone among the men. Many a time when the band of women was needed to smooth the pillow of the sick, and the voice of woman craved to utter words of encouragement to aching hearts, that band of interpid pioneers, when repeating their prayer at the evening hour, thanked God that His providence had so designed it that they were among the company that was out the land.

In a sense Mrs. Harriet Page Wheeler Young was the mother of the three, as she was the actual mother of one of them, Mrs. Clara Decker Young being her daughter by a former marriage. She was born at Hillsboro, New Hampshire, September 7, 1803, and upon reaching maturity was married to Isaac Decker, by whom she became the mother of six children, four girls and two boys. Two of her daughters, Lucy and Clara, became the wives of Brigham Young. Harriet became the wife of Ephraim Hanks, and Fanny the wife of Fred Little, who was for a time mayor of Salt Lake City. The boys were Perry and Charles, who became well known in the business circles of Utah. For a time she lived with

her first husband at Freedom, New York, and in 1833, removed to Portage county, Ohio, where they became members of the Mormon Church. Later they came to Nauvoo, where she separated from Mr. Decker and became the wife of Lorenzo D. Young, a brother of Brigham Young. After she came to Utah she became the one anchor of the life of Young, seeing after his business, and keeping his books, and otherwise aiding him, outside of her duties as housewife. One child was born of her second marriage, a boy who died in infancy. After living a noble and useful life, she died in Salt Lake City, December 23, 1871.

Clara Decker Young, the daughter of Harriet Page Wheeler Young, was born July 22, 1828, at New Freedom, New York. She lived with her parents until 1838, when she accompanied the family of the Prophet Joseph Smith to Missouri, and moved with the Saints to Kirtland, Ohio, later moving to Nauvoo, where in 1843 she was married to Brigham Young. She died at Salt Lake City, January 5, 1889.

Ellen Saunders Kimball was born in Norway and emigrated to America in her young womanhood. After living for a time in the eastern portion of the United States, the family removed to Illinois, where they became Latter-day Saints. From there they came to Nauvoo, where shortly after their arrival she became the wife of Heber C. Kimball. A quiet retiring woman, she never entered into the life of the Church in a public sense, and so was little known outside of her immediate circle. In that circle, however, she was supreme. Though of a retiring disposition as were the others of the three, she was a resourceful woman, and in all the trying times that followed the settling of the wilderness, she was a tower of strength to all who came within the field of her influence. She died at Cottonwood, Salt Lake county, November 27, 1872.

Thus lived and thus died the three mothers of our commonwealth. Strong in the weakness of their sex, and loving in their strength, spending their years in strict attention to their duties as wives and mothers, they have left a record of which any state might be proud. So quiet were their lives, and so retiring were their tastes, that their annals, aside from taking part in the mighty events attending the founding of a commonwealth are little known. Heroines, without demanding a crown, their helpful lives so deeply earned, they must remain memories to be revered as long as Utah lasts.



Clara Decker Young.

Harriet Page Wheeler Young.

Ellen S. Kimball.

THE THREE PIONEER MOTHERS WHO CAME WITH THE FIRST COMPANY.

FIRST OFFICERS "DAUGHTERS OF THE PIONEERS."

ALICE MERRILL HORNE.

Mrs. Alice Merrill Horne, the first secretary and the second president of this society, was among those foremost in organizing and in perfecting the organization of the society. Her native resourcefulness was evident in the framing of the constitution and bylaws, application blanks for membership and in organizing the society into companies parallel with those of the pioneers and in commissioning officers to the same. She also formulated a plan for the construction of a complete and original history of the "March Westward," to be edited by members of the various companies. Much of this work was done, new data collected, etc., during her term of office as president.

Mrs. Horne is eligible to membership through nine ancestors—viz.: George A. Smith of Brigham Young's advance company, who entered the valley July 22, 1847, planted the first potatoes in Utah and turned water upon them from City creek, when was born the science of irrigation, which has redeemed the desert West. Her other pioneer ancestors are John and Clarissa Lyman of '47, Bathsheba W. Smith and Bathsheba S. Merrill of '48; Albert, Margaret Ann Richison and Clarence Merrill, of '52, and Susanna Ogden Bigler, who died at Winter Quarters.

Alice Merrill first saw the light under pioneer conditions in Fillmore, once the state capital. Her first fourteen years were spent on farm or ranch, except brief intervals spent in visits to her grandmother, Bathsheba W. Smith, when she attended school in Salt Lake. At fourteen she matriculated at U. of U., and four years later graduated with honors. In 1890 she was married to George Henry Horne, the present manager of the Salt Lake Clearing House and the son of the late Judge Joseph Horne, pioneer of '47. Mr. Horne is descended from two lines of British mariners, the Shepherds and Hendersons, the former ending with Richard Shepherd, forty years captain of a merchantman, and who was buried in the Salt Lake cemetery, wrapped, at his request, in the folds of the old British flag, under which he had sailed for forty years; the latter dating back to the Danish Viking Hender, who, centuries back, landed on the English shores of the North sea and established his race at Tynmouth-on-the-Tyne.

Mrs. Horne was a member of the Third legislature, and as chairman of the University land site committee did noble work in helping secure the congressional grant of land and the erection of the first buildings, at a cost to the state of \$300,000, and which gave to the U. of U. its beautiful home on the hill.

She also introduced and was instrumental in securing the passage of the present law governing the University free scholarships. During this session Mrs. Horne began her most important public work—the fostering of art among the masses. She wrote and introduced the bill creating the state institution for the encouragement of the fine arts, which provides at state expense for an annual art exhibition and a state collection which the legislature named in recognition of her services toward art, "The Alice Art Collection."

Mrs. Horne is the mother of three sons and three daughters. She is an artist and writer, but shines most in her home. With her art she is intensely practical, applying it as readily to a garden or the designing of a dress or the color scheme of a room as to a picture.

She is a member of the general board of the National Woman's Relief Society, and was sent by the president of that organization as a speaker at the International Congress of Women in Berlin, in 1904. While on this trip she met noted artists in Chicago, New York and Boston, and visited the permanent art collections, as well as the local exhibitions in the new world and the old. At the recent exposition at Seattle she was sent to represent the president of the Relief Society as an executive of the National Council of Women, when by special invitation she gave the address on "The Need of Art in Our National Education."

Mrs. Horne is the director of the Junior Society D. R., in which three of her children—Lyman, Virginia and Zorah—hold memberships. Her eldest daughter, Mary Shepherd Horne, a handsome and gifted young girl, is working for a degree in the "Arts" at the U. of U. Lyman Merrill is at the L. D. S. High. The youngest, Henderson, is seen in his mother's arms.

MRS. PHILO T. FARNSWORTH, SR.

Julia P. Murdock Farnsworth comes of the old Revolutionary ancestry. On the four lines her lineal progeni-

tors were staunch patriots. Her great-grandfather Murdock fought in the famous battle of Bennington, under General John Stark; her great-grandfather, Abner Clapp, was an officer in Massachusetts; her great-grandfather Lott did gallant service in the cause of right in New York City as chief of police during its Revolutionary struggle, and her grandfather, Captain George Darrow, was over Pennsylvania troops during the memorable winter of 1777 and 1778 at Valley Forge, and all through the war. Mrs. Farnsworth's father, John R. Murdock, went to California with the Mormon battalion in 1846, reaching Salt Lake City, Utah in the fall of 1847, in the month of October. Her mother, Almira H. Lott, drove an ox team from Winter Quarters to Salt Lake in 1848, traveling with her father's family in Heber C. Kimball's company of pioneers.

The subject of this sketch was born in Lehi City, Utah county, on the 23rd of December, 1852. When she was 12 years of age her father was called to go to Beaver, in southern Utah, to preside as bishop. She attended the district school until 18 years of age; then she, in company with other girl friends, taught a free school for two years.

In 1874 she married Philo T. Farnsworth, also a descendant of the old Revolutionary people and a son of Utah pioneers. Soon after her marriage she was made president of the Retrenchment association of Beaver, holding this office long after it was called Mutual Improvement. She was a member of the Relief society, first, when only 15 years old. She organized and was president of the second suffrage society in our then territory. In 1889 she moved to Frisco, Beaver county, then a great mining camp, in which the Horn Silver, its largest producer, is located, and of which Mr. Farnsworth was manager. They remained at Frisco three years. For the past nineteen years she has resided in Salt Lake City. Mrs. Farnsworth is the mother of ten children, eight daughters and two sons. She is a charter member and state historian for the Daughters of the Revolution; was first corresponding secretary for the Daughters of the Utah Pioneers and a charter member; helped organize and is now historian for the Daughters of the Mormon Battalion; has been a director of the National Woman's Relief Society the past fourteen years, and has traveled many thousands of miles as a mission-

MEMBERS OF PIONEER FAMILIES.

ary for this organization. Two years ago, in the company of her husband and four of her daughters, she spent five months traveling in Europe, having visited nearly all the important cities.

Mrs. Farnsworth's strongest attributes are her faith in the gospel, love of home and Utah's people, and patriotism for her American country.

MINNIE HORNE JAMES.

Minnie Horne James is the daughter of Joseph Horne and Mary Isabella Hales, both pioneers of 1847. They received the gospel in 1836, while living in Canada, where they entertained the Prophet Joseph Smith on many occasions, or whenever he visited that country. Two years later they moved to Missouri, and from then on their lot was cast with the body of the church, and they suffered the trials and persecutions inflicted on the members of the church in those early days, until, driven from their homes, they sought refuge in the valleys of the Rocky mountains.

On December 9, 1855, twin girls were born to this couple. One is now Cornelia Horne Clayton, a resident of Blackfoot, Idaho, the other Minnie Horne James, the subject of this sketch. Both from their early maidenhood have been earnest workers in the various organizations of the church. The latter was chosen corresponding secretary of the Y. L. M. I. A. of Salt Lake stake, at its organization, and served in this capacity until the division of the stake, when she became councilor to Sister Margaret Romney in the Relief Society of Ensign stake, which office she still holds. In the interest of the Relief Society she has visited many of the outlying stakes of the church.

At the organization of the Daughters of the Pioneers she was selected treasurer and served for two years. During the presidency of Susa Young Gates she became president of the Salt Lake county division. During the period some of the best and most helpful talks on pioneer work was given by original pioneers, including discussions of early agriculture, painting, drama, music, architecture, etc. At all times she is found to be an interested and earnest worker in this society.

On January 21, 1880, she married David William James, son of David James, a pioneer business man of

the state, and his wife, Jane Humphreys. Seven children were the issue of this marriage, six of whom are now living. The two oldest have been students at the University of Utah; the third is a graduate of the L. D. S. U., and the youngest three are now students at that institution, and all rejoice in a desire to follow in the steps of their beloved mother and remain a true and staunch worker in the Church of God. They realize that in her they have indeed a good, wise mother, one whose kindness, love and generosity are unbounded and extend beyond the family circle to all with whom she comes in contact. No opportunity has she ever neglected to improve herself, physically, intellectually, and all her friends know her to be a woman filled with true womanly instincts; a woman whose counsel and advice can be followed; a woman who, spiritually, no one can meet without feeling her sweet influence—speaks well of a person or speaks not at all; a woman who is ever ready to serve mankind and her Maker.

"MOTHER."

(From "Liahona the Elder's Journal.")

One cannot fully realize the meaning of the dear word mother "until taken back into the 'yesterday'"—back into our infant years, when mother's watchful eye and tender care were our constant guardians. Yes, one may even go farther back than this in order to understand what "mother" really means. Think of the suffering and trials she underwent in making it possible for us to have a being on earth. Her sufferings can best be likened to those the Savior endured for the world, and the comparison seems very appropriate; for as Christ suffered to save life, so a mother suffers to produce life.

There is a certain sacredness attached to the name "mother" that, no matter where or when it is spoken, a feeling of love arises in one's heart. The most hardened criminal, as well as the person that lives a pure life, breathes the name with a certain feeling of sacredness as if it were divine, and while she is not divine, her mother-love is, and may be likened to the love of the Savior. As he sacrificed all for the welfare of man, she sacrifices all for the home and the welfare of her children.

The motto, "What is home without a mother?" adorns many a happy home, and to the child it means but little, because the young do not realize all the sacrifices made by that mother for its sole benefit. When life's duties cause a separation, if only for a time, the realization comes that nowhere can be found the same loving kindness and devotion as that of the beloved mother at home. This brings the old saying back to mind, and one can almost hear a voice saying, "What is home without a mother?" Some may say home is what you make it. That is very true; but if it lacks the holy, blessed love of a mother, it ceases to be home, and becomes merely a place to live when one is not busy performing life's duties or seeking pleasure.

One of America's early statesmen who had achieved success and was being praised for his position and knowledge made the following statement: "All that I am, all that I expect to be, I owe to my mother." This sentiment can apply to all, because through her sufferings we came into the world, through her sacrifices our tender lives in youthful years were preserved, and through her loving and watchful care we developed into what we are.

Nothing we can do can fully repay this love. The poet in the following verses very beautifully elevates her to a first position among creatures who are not divine:

"The noblest thoughts my soul can claim.
The holiest words my tongue can frame,
Unworthy are to praise the name,
More sacred than all other.

"An infant when her love first came,
A man, I find it just the same;
Reverently I breathe her name,
The blessed name of Mother."

London. Floyd S. Leaver.

(By Joseph F. Smith)

Salt Lake City, Aug. 15, 1911.

The history of the subject of this brief little sketch will probably never be told. Or, if it should be told, it would have to be by the ready pen of the skillful writer, who, though versed in the art of recording history and making character sketches, could never actually know



Smith, Sarah E. R.

Hyde, Annie Taylor

Dougall, Maria Young

FOUNDER GENERAL AND COUNSELORS "DAUGHTERS OF THE UTAH PIONEERS."

SARAH ELLEN RICHARDS SMITH.

the facts, or so affectionately relate them as could the writer, if gifted with a ready pen.

Sarah Ellen Richards Smith is the daughter of the late President Willard Richards, a beloved and trusted companion of the Prophet Joseph Smith, who stood by the Prophet in the tragic hour of his martyrdom in Carthage, Illinois. Her mother was Sarah Longstroth Richards, a woman of rare beauty and spirit, who was the mother of four children, two sons and two daughters, all of whom are still living, namely Willard B., Joseph S and Pauline.

Sarah Longstroth Richard died in Salt Lake City, January 28, 1858, leaving her four children to the care of her sister, (Nanny) Longstroth, who was also the wife of President Willard Richards. President Richards died March 11, 1854, in Salt Lake City.

Sarah Ellen was born August 25, 1850, in Salt Lake City, only about three years and a half prior to her father's death, and but little over seven years old at the death of her mother. Father and mother having passed beyond, leaving their helpless little ones to the care of their widowed aunt, in the midst of the hard times, the poverty and destitution incident to the pioneer life of those early days in Utah, subjected the children—all young—and the surviving members of the family to a life of hardship that may be imagined by persons acquainted with such scenes, but cannot be told in a brief memoir like this.

Sarah Ellen was the eldest of her mother's two little girls, and remained for years in the care of her mother's sister, Aunt Nanny, who also had three children of her own, while the younger girl was cared for and raised by Alice Longstroth Watt, another sister of her mother. Later Sarah Ellen took up her abode with her oldest sister Rhoda Richards Knowlton, who resided at that time in the Nineteenth Ward. It was at the home of this sister, in 1867, that she was first introduced to the fortunate youth to whom, on March 1, 1868, she was united for time and eternity in the holy bonds of wedlock. Almost immediately after her marriage she accompanied her husband to Provo, Utah county, where he with others had been called on a mission by President Brigham Young. At that time the entire possessions of her husband, together with those of her own, were easily packed in a small wagon—hired, with a team and driver, to convey them to their destination at Provo. Here they obtained a small adobe

house of one room about 10x10, where they set up house-keeping.

Having no means for their support, her husband had obtained employment in a cabinet shop, owned and managed by David Cluff, who afterwards became a very dear friend. He kindly offered the husband of the subject of this sketch standing employment in his shop at thirty cents an hour, so that at any time when he was not engaged in Church duties he could go to the shop, take up his tools, and go to work, whether only for one hour or for ten hours a day. Through this means the young husband fitted up their little home with bedstead, table, chairs and other furniture, mostly of his own make, under the direction of the master workman, his employer. It is needless at this writing to give further account of their sojourn in Provo, at the end of which time the object of their mission there having been accomplished, they were honorably released to return to Salt Lake City.

On February 5, 1869, her first beautiful little baby girl was born. It has been said that her mother possessed rare beauty and spirit. It may be further said in all modesty that all the beauty and spirit of her beloved mother, and even greater charms, were bequeathed to her daughter. Their temporal circumstances began to improve, and by dint of hard work, prudence and economy, although passing through many hard times and trying scenes, they became, by the blessings of God, very comfortably, though never luxuriantly supplied with the comforts of life.

In the spring of 1877 she accompanied her husband on his third mission to Great Britain, to which he was sent, for the second time, to take the presidency thereof. It was with the understanding, as expressly stated by President Brigham Young, that this mission would not terminate under five years, and it was with his permission that Sister Smith accompanied her husband and took with her their little son, Joseph Richards, then four years old. However, on account of the death of President Young in August, 1877, they were released and returned home that fall.

During the years of 1897 and 1898 Sister Smith passed through a most trying period of sickness, very narrowly escaping death, and while slowly recovering from her lingering illness, on January 8, 1899, her husband started with her on a visit to the Sandwich islands. The sea voyage to and from Hon-

olulu, and her brief sojourn in the delightful climate of those beautiful isles did much to accelerate her restoration to health. She returned home March 5, 1899. Since her return to moderate health she has been active in the Woman's Relief Society work of the Church in the ward in which she lives, and never has she aimlessly idled away a moment of her precious life and time. Her mind and hands are ever diligent in the performance of some duty, or some commendable and worthy task.

The character of Sister Sarah E. Smith is at once strong and well controlled. There is a quiet power about her spirit that manifests itself to all who come into her presence. But with that power she unites the gentle tact of a true woman. So easy, so guileless so cheerful is her deportment that her company is eagerly sought by those who know her best. Her cheery laugh and her determined optimism make her world a very beautiful place to live in. If one were to name the predominating trait of her character it would probably be her exquisite sense of order. The sensitive refinement of her soul best expresses itself in the dainty appointments of every material thing about her. So pronounced is this trait that it radiates from both body and spirit like the delicate perfume of some lovely flower. United to that refinement of cleanliness is an indomitable energy which carries her through every task with rigid discipline. And yet, as has been said, the sweetness and true charity of her soul softens any asperity which might otherwise gather about such a character. For she is lovingly charitable. Living in a home where many individualities meet and mingle, no greater tribute to her high nobility and her deep spirited culture could be paid than to name the simple fact that out of all her honored husband's family there could be found no single wife or child who had aught but loving words of praise and esteem for their beloved "Aunt Sarah." What greater proof of true loveliness could be adduced?

Sister Smith has not found it possible to get out of her home for many public duties. She has nestled her brood so closely about her knees that her own heartstone has been at once their sole refuge and her one altar. Yet in the few public positions which she has been persuaded to hold, noticeably in the office of counselor to Mrs. Annie Hyde during the first years of the organization of the Daughters of the

FOUNDER GENERAL AND COUNSELORS SOCIETY "DAUGHTERS OF UTAH PIONEERS."

Utah Pioneers Sister Smith proved herself adequate to every duty and responsibility. As a hostess she is thoughtful, gracious, discriminating and solicitous. Her table, when she entertains, is spread with the rich bounties of life. Her tact puts every guest at ease, while the purity of her character would prevent anything coarse or common from prevailing in her presence.

This tribute would be incomplete if there was no mention made of the tender consideration which this good wife accords to her busy and burdened companion. Without trace of noisy assertiveness, she yet adapts herself so pleasantly to all outer conditions that her presence soon becomes a veritable part of her surroundings. With it all, she makes the welfare of her husband and the happiness of her children at once her delight if not an important part of her religion. "The heart of her husband doth safely trust in her."

Sarah Ellen Richards was a beautiful, faithful and noble girl. She has been a most beloved and cherished wife, a wise, careful, loving mother, a genuine homemaker, and the mother of eleven children, in whom no parents on earth were ever more blessed or more happy. For more than forty-three years she has shed forth ever increasing joy and happiness upon the life of her husband, her home and family; and her children and her children's children, to the latest time, will joyfully call her blessed.

Mrs. Ann Taylor Hyde:—Born October 21, 1849, in Salt Lake City, Utah. Died March 12, 1909, at the same place. Of all the bright young women in attendance at the Deseret University in 1868-9, there was none more charming or more genuinely popular than Annie Taylor. That was when and where the writer first became acquainted with her. A strong and tender friendship was then developed between the two which ever continued. Not only was Annie beautiful and graceful to look upon, but her native refinement, in manner and in speech, together with the thoughtful yet cheerful intelligence which was ever manifest in her words and ways tended to win all hearts to admire and love her. A daughter of the highly gifted and noble man, President John Taylor, Annie certainly inherited many of her father's sterling characteristics. His exquisitely delicate sensibilities, his broad, yet fine pure mentality and his far reaching, ever enduring religious faith

were hers also to a remarkable degree. Her mother, too, Jane Ballantyne Taylor, was one of the most amiable, worthy and womanly women to be found anywhere, and from her also Annie inherited her full share of excellent qualities. Among her many admirers, Elder Alonzo E. Hyde was the fortunate young man who wooed and won her. They were married on the 15th of December, 1870, when the bride was 21 years old. Faithful as a wife and mother, Annie Taylor Hyde became a model housekeeper and homemaker, such as is rarely equaled. True and devoted to the religious faith and teachings of her revered parents, she also found time to take active interest in all the auxiliary organizations of the church, holding responsible official positions in nearly all of the women's organizations at different times. In the greatest woman's organization—the Relief Society—she was the second officer, that is, first counselor to the president, for many years, first on the board of the Salt Lake stake, and afterwards on the general board, which position she still held and honored until the close of her earthly career. While holding this position she traveled extensively in the United States, Mexico, Canada and Europe. In 1878, when the Bureau of Information was started, Mrs. Hyde was among the first called by the Church Presidency to work as a missionary on the Temple block, a work which she greatly enjoyed, and in which, as in all her labors, she proved herself diligent, faithful and exceptionally capable. On the 11th of April, 1901, which was the birthday of her aged and beloved mother, then still living, and a member of Mr. and Mrs. Hyde's household, Sister Annie called together a number of the daughters of the pioneers and organized them into a society of which she was herself at that time elected president. Later she was given the title of "Founder General of the Daughters of the Utah Pioneers." The society still flourishes and branch organizations have been effected in different localities. It is in cordial response to a request that the present sketch is affectionately written. Ours this is to be added. Sister Annie T. Hyde was the devoted mother of eight children, four sons and four daughters, all of whom still live to do honor to her name and call her blessed.—Louisa L. Greene Richards.

Maria Y. Dougall:—Mrs. Maria Y. Dougall, daughter of Brigham Young and Clarissa Ross Young, was

born in Salt Lake City December 10, 1849, in the "Old Log Row" which was near the site of the Eagle gate. While a very little girl her mother moved to the "White House" on the hill. Three years later into the "Lion House." Two years from this time her mother died, but she never knew her loss, for Sister Zina, another wife of President Young, lavished upon her the love and tender care of an own mother. She remained in this old historic home until her marriage to William B. Dougall in 1868. She remembers well her childhood tasks in those pioneer days which were spinning rolls and reeling skeins of wool. These the mother wove into cloth, afterwards fashioning it into clothes for herself and children. Knitting was taught also. She became an adept at this work and would frequently knit a sock for one of her brothers in a day. Mrs. Dougall was first called to a public position by her father in the year 1869, as an officer in the Retrenchment association, and in 1887 was chosen as first counselor to Mrs. Elmina L. Taylor in the general board of the Y. L. M. I. associations. In the year 1901 she was elected as first counselor to Mrs. Annie T. Hyde in the organization of the Daughters of Utah Pioneers, and has been an active and earnest worker in that society until the present time. She assisted in organizing the Daughters of the Hand Cart Pioneers, and is an honorary member in that society. She has been associated with the work in the Salt Lake Temple, officiating in that sacred edifice since its dedication. She has fulfilled all of these positions of trust in a humble, conscientious manner that characterizes the true Saint. Mrs. Dougall is the mother of five children, two sons and three daughters. Her simple, earnest daily life, in which the refinement of unselfish love, pure faith and regard for duty form the all pervading influence, is the best exponent of her character. Beloved and honored by her family and the Latter-day Saints in Zion, she may well exemplify Solomon's happy chant: "Let the Lord be magnified, which hath pleasure in the prosperity of his servant."

Brigham Young, the great pioneer leader, had many bright, intelligent and beautiful daughters besides the group printed under the title of "The Big Ten," but none of them were, perhaps, so well known. The reason for this is given in the title—they were the "big ten." All very large, fine looking girls, and nearly all the same age, hence the reason for their friends calling them the "big ten," and never were such a group more loved and respected than they by their multitude of friends.



"THE BIG TEN" Daughters of Utah's Great Pioneer

THE ORIGINAL PIONEERS.

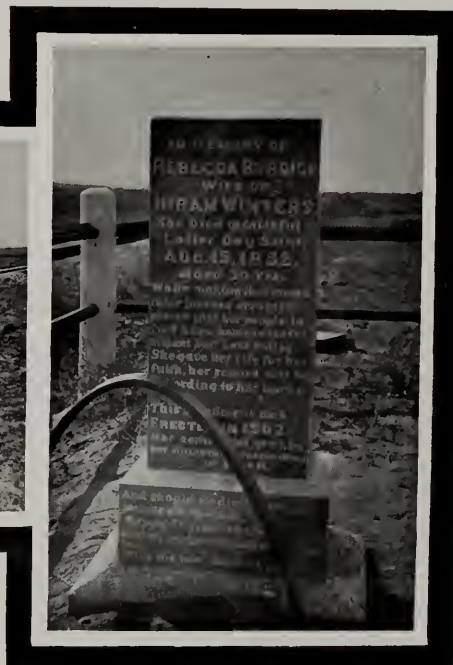
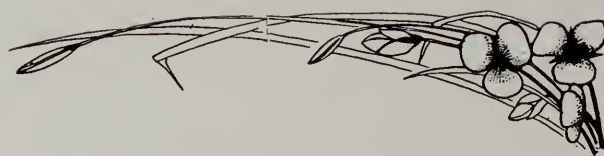
Brigham Young	John Holman
Clara Decker Young	Edmund Ellsworth
Heber C. Kimball	Alvarus Hanks
Ellen S. Kimball	George R. Grant
Wilford Woodruff	Millen Atwood
George A. Smith	Samuel Fox.
Amasa M. Lyman	Trenis Rappleyee
Ezra T. Benson	Eli H. Pierce
Erastus Snow	William Dykes
Shadrach Roundy	Jacob Weiler
Albert P. Rockwood	Stephen H. Goddard
Jogh Pack	Burr Frost
Albert Carrington	Tarelton Lewis
Orrin P. Rockwell	Henry G. Sherwood
William Clayton	Zebedee Coltrin
Thomas Bullock	Sylvester H. Earl
John S. Fowler	John Dixon
Jacob Burnham	Samuel H. Marble
Joseph Egbert	George Scholes
John M. Freeman	William A. Empey
Marcus B. Thorpe	Charles Shumway
George Wardle	Andrew Shumway
Thomas Grover	Thomas Woolsey
Barnabas L. Adams	Chauncey Loveland
Rosevelt Stephens	James Craig
Sterling Driggs	William Wordsworth
George W. Grown	William P. Vance
Jesse C. Little	Simeon Howd
Phineas H. Young	Seeley Owen
John Y. Green	James Case
Thomas Tanner	Artemas Johnson
Addison Everett	William C. A. Smoot
Truman O. Angell	Benjamin F. Dewey
Lorenzo D. Young	William Carter
Harriet Page Young	Franklin G. Losce
Isaac Perry Decker	Datus Ensign
Lorenzo S. Young	William Henrie



PIONEER MONUMENT.

Franklin B. Stewart	Conrad Kleinman
Monroe Frink	Joseph Rooder
Eric Clines	Perry Fitzgerald
Ozro Eastman	John H. Tippetts
Seth Taft	James Davenport
Horace Thornton	Henson Walker
Horace K. Whitney	Benjamin Rolfe
Orson K. Whitney	Norton Jacobs
Stephen Kelsey	Charles H. Harper
John S. Eldredge	Stephen Markham
Charles D. Burnum	George Woodward
Alma L. Williams	Lewis Barney
Rufus Allen	George Mills
Robert T. Thomas	Andrew Gibson
James W. Stewart	Joseph Hancock
Elijah Newman	John W. Norton
Levi N. Kendall	Hans C. Hanson
Francis Boggs	Levi Jackman
David Grant	Lyman Curtis
Howard Egan	John Brown
William A. King	David Powers
Thomas P. Cloward	Joseph Mathews
Hosea Cashing	Mathew Ivory
Robert Byard	John S. Gleason
George Billings	Gilbert Summe
Edson Whipple	Chas. Burke
Philo Johnson	Alex. P. Chesley
Appleton M. Harmon	Rodney Badger
Carlos Murray	Norman Taylor
Nathaniel T. Brown	Briant Stringham
Jackson R. Ridden	Orson Pratt
Francis M. Pomeroy	Willard Richards
Aaron A. Farr	John S. Scofield
Nathaniel Fairbanks	Juke Johnson
John S. Higbee	*Green Flake
John Wheeler	*Hark Lay
Solomon Chamberlain	*Oscar Crosby

* Colored Servants.



A PIONEER'S GRAVE.

One of the Many Pioneer Graves Which Dotted the Plains from the Missouri River to Utah.

When the railroad was built over the plains of Nebraska the surveyors found the lonesome grave marked with a broken wagon tire and changed the survey in order to leave the sacred mound undisturbed. Following is the inscriptions on the monument:

"In memory of Rebecca Burdick, wife of Hiram Winters, she died a faithful Latter-day Saint., Aug. 15, 1852, aged 50 years, while making that memorable journey across the plains with her people to find a new home in

the far distant Salt Lake Valley. She gave her life for her faith. Her reward will be according to her works. This monument was erected in 1902. Her centennial year, by her numerous descendants in Utah."



Card, Zina Young



Young, Zina D. H.



Dougall, Maria Young



Chase, Phoebe Ogden



Young, Clarissa R. C.



Moore, Luna Young



Clawson, Emmy Young



Gates, Susie Y.



Croxall, Mary Young



Beatie, Phoebe Young



HISTORICAL NOTES.

ZINA YOUNG CARD.

(Written by Jennie H. Lloyd.)

In the clear blue of Zion's firmament there shines out a number of fixed stars, their brilliancy, increasing by the passing of the years, sending forth rays of undimmed splendor that are ever pointing upward. Promising among these are the honored father and saintly mother of the subject of this sketch, President and Prophet Brigham Young and Zina Huntington Young.

Therefore, like Nephi of old, Zina Young Card was highly favored of the Lord in a most honored birthright.

Not in a palatial mansion did her noble spirit find its blest abode that April morn of 1850, but a log cabin, roofed with mother earth; not to a land of luxury had she made her sojourn, but a desert waste devoid of cooling shade, surrounded not by earthly royalty amid pomp and splendor, but of Divine Royal lineage, heralded by the angels whose songs of praise echoed only in the heavens. The answering harmony expressed the earthly welcome in a prayer of gratitude from a devoted mother's inmost soul, whose life of faith and purity had been fashioned after that of the Divine Mary, thus giving to her child the Christ-like attributes which are now so richly exhibited to the comfort and blessing of others.

The strength and wisdom of mighty leaders were imbedded in her character, the faith and endurance of hardy pioneers, prepared her for future hardships and privations, while the inherent nobility of a cheerful, valiant soul supported her through fiery trials known only to those who aim for the highest glory of the Celestial Kingdom.

At the age of 18, when the opening bud of beauteous womanhood was modestly unfolding its glorious petals to the attraction of many suitors, she gave her hand in marriage to a worthy man, Thos. Williams, not wholly perhaps in answer to the vibrating call of love's sweetest romance, but a calm, sacred force, gently directing toward duty's destiny. Two years later her devoted ministry in the home was coupled with a broader service as Counsellor in the Y. L. Retrenchment Association where her superior wisdom added much to the development of this magnificent work.

An early widowhood came like a blight to her buoyant spirit leaving her with two noble sons as reward for her obedience to the exalted principle with which she so reverently complied. One of these soon followed his good father leaving his mother's lonely heart again crushed though supported by an unwavering trust in the Father

"Who doeth all things well." Truly the Lord at times polishes with no gentle touch His chosen ones, that their souls might glow with added splendor reflecting their light upon others.

Thus we find Aunt Zina prepared to answer the call to assist Zion's greatest teacher, Dr. Karl G. Maeser in his inspired work of uplifting the spiritual and intellectual ideals of the Youth of Zion in that splendid institution the B. Y. U. of Provo, where she became matron in 1878.

Her influence upon the students of the B. Y. U. who felt the inspiring force of her God given power, as well as the children with whom she labored as President of the Utah Stake Primary for five years, has already born rich fruitage, and many have already risen to call her blessed.

After ten years of widowhood devoted most earnestly to the service of others, she became the wife of Charles O. Card, President of the Cache Stake, and removed to Logan.

Not to enjoy however a life of ease and comfort for in God's work the harvest is great and the laborers, such as Aunt Zina, are few, and an immediate appointment as Counsellor in the Cache Stake Y. L. M. I. A. awaited her.

Again her life was not destined to be one of roses for in 1887 another of duty's calls beckoned her from the comforts of home and loving friends to endure the hardships and privations of pioneer life in far way Canada.

We will not dwell on the trials and discomforts incident to this life of self sacrifice; we need but rejoice in the results of the labors of this good woman who so ably assisted, yea who inspired and supported her stalwart husband and his company of forty brave hearts who faced the winds, encountered the frosts, hauled the water and subdued the soil, thus laying the foundation of a magnificent commonwealth now numbering about ten thousand saints, who are now erecting a Temple to their God amid fields of waving grain where reigned a prairie waste.

For 14 years she presided over the Alberta Stake Y. L. M. I. A. thus blending the spiritual with her physical efforts in establishing faith and prosperity.

We are not surprised that 16 years of unselfish effort has brought its rich reward, for to the good people of Canada the name "Aunt Zina" suggests most hallowed memories of hearts comforted, of burdens lightened, of the hungry fed and the weary given rest.

To the stranger who shared her generous hospitality the influence of her magnetic genealogy still lingers as

a compliment to her people and a glowing tribute to her religion. In 1903 she returned to Logan there soon to bid an earthly farewell to her second companion.

Nor did this deepening sorrow retire her soul to lonely contemplation of her bereavements, but as matron of the B. Y. College she continued to hold aloft the standard of faith and purity to Zion's youth, also laboring with increased energy as a member of the Y. L. M. I. A. Stake Board.

After three years of devotion to duty here she returned again to her childhood's home, that blest abode sanctified by the tender memories of her mighty father and honored mother.

One might naturally suppose that a well earned rest awaited her, but the Master's bidding "Feed my lambs, feed my sheep" was again joyfully complied with as she assumed the duties of Matron of the L. D. S. University and became a member of the Primary General Board. Her sphere of usefulness was thus extended giving to the children of Zion the example of a life that shines not with borrowed light, but with the glory of self effort and self sacrifice, gleaming like the diamond polished by its own dust, reflecting its splendor to all who come within the radius of its glow.

For two years she presided with efficient dignity over the "Daughters of the Pioneers" and was chairman of a committee that founded the Relic Hall in the Lion House that has now become an important factor at the Bureau of Information in interesting strangers in the history of our people and inspiring reverence for the founders of our magnificent commonwealth.

The Album of Pioneers Mothers and Daughters was undertaken under her jurisdiction and many other wise suggestions continually originate in her fertile mind, breathing the spirit of an inspired leader among her sex whose work and true worth can never be estimated until the angels chant her praise as the Father expresses with welcoming joy, "Well done thou good and faithful one."

At the close of the year 1915, a wise, discreet, charitab strong characterized woman was needed as matron of the State Industrial School at Ogden. All the necessary qualifications were easily found in Aunt Zina and she now presides there to the betterment, uplift, and blessing of the misguided youth of our State.

Father of all—guard and prolong the life of one whose spirit so enriched with love and charity, breathe their sweet incense to bless the lives of others; and we pray Thee sanctify her teachings to the little ones, that they might drink deeply from the fountain of all righteousness,

HISTORICAL NOTES.

thou has so freely given to her, to the youth of Zion that they may partake of the "Bread of Life" thou hast given her to bestow, to the careless and indifferent, that they might feel the vibrating force of her inspired advice, to the wayward and soul scarred, that they might recognize the power of her uplifting influence and rise encouraged by her loving assistance, and also the stranger within our gates who feel the majesty of her superior charm, thus reverencing her people and glorifying her God.

Martha Caroline Rich Parrish:—Always known as Caddie, was born February 25, 1859, at Centerville, Utah.

When five years old her parents, Charles C. and Harriet Sargent Rich, were called on a life's mission, to colonize and make homes in Idaho, Paris being their home town. Caddie (eldest daughter) early in life felt the responsibility of sharing with her mother the pioneer labor of clothes making. She was taught to spin the yarn, color it, and knit her own stockings and remembers row, with pride, the pretty flannel school dresses she helped to create. A few years ago, while attending a reception given by the Daughters of the Pioneers at the Lion House, Salt Lake City, a demonstration of wood carding and spinning was given. Considerable merriment was enjoyed in practicing these almost forgotten arts.

She was reared in a large family and taught to think of others, and to be self supporting. The strict discipline of her parents, attended with loving kindness and watch-care, she regards as one of the greatest blessings of her life. She loved books and took every advantage of attending school. In those days the graded school was unknown to them. There was winter and summer school, and she taught several summers. At twenty-one years old she married Samuel J. Parrish of Centerville, Utah, December 24, 1879. A new life was before her. In 1881 a beautiful baby boy was born to them. His name, Joel Samuel Rich. This child is and always has been a blessing to them.

In 1882 the husband was called to fill a mission in the Southern States. During the two years of his absence she made herself and child comfortable by teaching school.

Having always been interested in the Mutual Improvement work from its first organization in Idaho, when it was known as a Retrenchment Society, she engaged in the same work after marriage, also the Relief Society, and the Genealogical work had a portion of her time. In 1889 her sister, Mrs. Waldo, died, leaving two dear little boys, Grandma Waldo reared the older (Elsmore), Caddie

took the younger (Franklin Rich), a babe five months old. While they sorrowed for the loss of a dear good sister, the baby was very welcome in their home.

Their only child, Joel, was eight years old and the new brother, who grew to be a jolly, bright little fellow, was a luxury to him, and always a sacred trust to Caddie and her husband. In a few years the husband was called to fill another mission, this time to Great Britain. Again she was reminded that duty and responsibility went hand in hand, and that the example of father and mother were clear before her. The mission was honorably performed, and a safe journey home, for which they were thankful. A year later Joel graduated from the State University, the next year filled a mission in Europe. The boys are married, each have two nice children. A great desire for a little girl prompted her to adopt one, which she did. This child, Kathleen, fills a niche in their home the same as little Rich did, and is loved with an unselfishness by the two boys that is admirable. Caddie is domestic and hospitable in her nature. She has traveled throughout California and visited Canada. She and her sister Drucilla care for and enjoy their aged mother.

Mary Preston Moyle:—The daughter of William B. Preston and Harriet Ann Thatcher Preston, was born in Logan, Cache County, May 30, 1869. Here her early life was spent. In the year 1884, her father was made Presiding Bishop of the Church of Latter-day Saints, which necessitated the removal of his family to Salt Lake City. That same year she entered the University of Utah: graduating from that institution in the College Department in 1889. She worked in various Church capacities as Primary teacher in the Seventeenth Ward Sunday School and in Primary and Young Ladies' Mutual Improvement Association.

During the World's Columbian Exposition in 1892-3 she served as Secretary of the Board of Lady Managers for Utah.

January 17, 1895, she married Oscar W. Moyle, a prominent attorney of Salt Lake City, since which time her time has been devoted to her home and children, of whom six are living. Her children are:

Harriet Preston Moyle, born November 28, 1895.

Elizabeth May Moyle, born June 9, 1897.

Alley Preston Moyle, born November 14, 1899.

Rebecca Moyle, born August 8, 1901, 1901, died August 10, 1901.

Marian Moyle, born March 22, 1903.

Oscar Wood Moyle, Jr., born February 22, 1905.

Preston Rowe Moyle, born February 5, 1907, died November 12, 1912.

Daniel Thatcher Moyle, born February 11, 1909.

Though it has been her privilege to travel quite extensively both at home and abroad, her work is essentially in the home and she is especially interested in everything that tends toward the development of the young.

She is at present the Fourth Vice President of the Home and School League of Salt Lake City and has worked in that movement in various capacities for some time.

Alley Preston Martineau:—Alley Preston Martineau, the daughter of William Bowker and Harriett Ann (Thatcher) Preston, was born on March 2, 1863, at Logan, Utah. Her early life, as a daughter of pioneers, was tempered by association with parents unusually cultivated and schooling, not only at the hands of her able mother, but also in the private school of Ida Cook and the Brigham Young College at Logan, from which she graduated in June, 1881.

Naturally gifted with ability in music, and possessing an uncommonly sympathetic understanding of children, she became a favorite worker in the Sunday school at Logan, where she acted as secretary and organist in addition to her teaching, and in the Young Ladies' Mutual Improvement Association, in which she served as general secretary for Cache Stake.

Upon her marriage to Lyman Royal Martineau, December 29, 1881, which was solemnized at Salt Lake City, her whole life became one of unselfish devotion to her family and individual charity and self sacrifice to many in the community who were in need. Retiring and modest in disposition, she spent the unflagging and patient energies of many years, rearing a family of eight children, constantly furnishing necessities to children less fortunate than hers, preparing Thanksgiving and Christmas baskets for the poor, nursing the sick and cheering the downcast. All her life a devout Latter-day Saint, she was tolerant of other beliefs and ever eager to acquire knowledge and to have her children do so, confidently expecting her religion to withstand the sunlight of any research. In her own conduct, her critically keen mind was unfliningly able to distinguish right from wrong no matter how the issues might be clouded.

She lived in Logan until September 1, 1904, when with her husband and family, she came to Salt Lake to make her home. In the following three short years, until September 15, 1907, when her death came suddenly as a result of her overtaxing her strength in nursing a girlhood friend and of the shock of her brother's death by drowning, she won a new host of appreciative and loving friends, who still, years afterwards, pay her the rare tribute of speaking constantly of her vivid personality.

BIOGRAPHICAL SKETCHES.

PORTION OF PIONEER BRIGHAM YOUNG'S FAMILY.

Zina Young Card:—Mrs Card is the daughter of Utah's Great Pioneer and Zina D. Huntington Young. Her mother, in life, was considered one of God's choicest children, gentle, kind and good, she was beloved by all who knew her and her memory is still fresh and green in the minds of all her acquaintances. She was known as "Aunt Zina" and her daughter carries the same dignified title "Aunt Zina." Like her mother Mrs. Card has been a very useful servant of God and is beloved by all.

With her husband she helped to pioneer Cardston, Canada, which bears his name. With the organization, "Daughters of the Utah Pioneers" she is very popular on account of the ability and willingness to exert that ability for the good of her associates and, in fact, all others.

Zina D. Huntington Young:—Preceding Bathsheba Smith as head of the women's organizations of the Latter-day Saints was the well known subject of this writing. Her parents, Wm. and Zina Baker Huntington, are closely-related to many of our nation's, as well as Great Britain's most prominent forefathers. Zina was born Jan. 31, 1821, at Watertown, New York, reared and educated in the public schools, admired by all with whom she became acquainted for her most becoming and charming nature. It was part of her lot to be among those who underwent the unjust tribulations to which the early Saints were subject in Missouri and Ohio. In her declining years she was a devoted mother to all her people. Her life closed in Salt Lake City, in her eighty-first year.

Maria Young Dougall:—Mrs. Dougall is the daughter of Brigham Young and Clarissa Ross Chase Young. She was born in Salt Lake City, December 10, 1849, in the old "Log Row" near the site of the Eagle Gate. She married William B. Dougall in 1868, and has raised a family of healthy, intelligent children. She has led a very useful life and at this writing, 1916 gives promise of still further and useful life.

Mrs. Phoebe Ogden Ross Chase:—The subject of this sketch was born in Northville, New York, December 9,

1794. Her father, Ezekiel Ogden, removed with his father, Joseph Ogden, and family to Northville, Cayuga County, New York, when about ten years of age and died there. All his children were born in Northville, New York. She was early skilled in the art of home making under the able tutoring of a thrifty mother, who in her turn received her training from one of those early New England mothers, who like the fathers of that time, were wont to combine industry with good judgment, in meeting the demands of their days; in planting the first seeds of this great country, transmitting good, strong, intellect, and the children doing credit to their parents. Hence Phoebe was not only skilled in home making, but in all that made her a noble wife and mother, which fact is plainly shown in the splendid family that follows her.

She was married at an early age, first to William Ross and was early left a widow with three children, one of whom was Aunt Clarissa Young. Later, in 1818, she married Isaac Chase, direct descendant of William Chase, who with the Massachusetts Bay Colony of Puritans in 1630, led by Governor John Winthrop, founded the towns of Boston, Roxbury, Dorchester, Watertown and Cambridge. They settled in New York in the town of Sparta, Livingston County, where their children were all born.

They moved from here to Nauvoo in 1840, left Nauvoo in 1846, wending their way across the great plains by means of ox teams and camp wagons, they arrived in Salt Lake Valley September 20, 1847. The following spring Chase, together with his associate pioneers, was allotted five acres to which he added the adjoining fifteen, making a twenty-acre farm. Upon this he planted an abundance of black locust seed which grew into trees that still stand as living monuments (now Liberty park). Also the old house of which Mother Chase was the able mistress for so many years. The old Dutch oven in the kitchen which if it could talk would tell of being crowded to its utmost capacity with bread which Mother Chase handed out free of charge to people who were in starved conditions only for her kindness. Also the old spinning wheel of how many times it was set to one side to make room for the "quadrille" and "Sir Roger de Coverly" which was enjoyed so many times at the old Chase house by the sturdy leading pioneers themselves.

Referring to Aunt Emmeline B. Wells' article in the Chase Memorial Book. She speaks of it as the most

popular out of town house in those days. All through her article mention is made of Mother Chase's hospitality and help in times of need. She was a pioneer, what more need be said?

Clarissa Ross Chase Young:—Clarissa R. Chase was one of the early wives of the Pioneer and Prophet Brigham Young and a daughter of another great Pioneer, Isaac Chase, the founder of Liberty Park, where he built the grist mill that now stands there as an example of early Utah's industry. Mrs. Young died early in life but left several daughters to mourn her loss, among whom are some of Utah's first citizens.

Luna Young Moore:—Mrs. Moore is a daughter of Brigham Young, Jr., and a grand daughter of the great Pioneer, Brigham Young and Albert Carrington. She is a lady of considerable musical talent and does a good deal of public singing.

Emily Augusta Young Clawson:—Daughter of Brigham and Emily Dow Partridge Young, was born at Salt Lake City, March 1, 1849. She married Hiram Bradley Clawson, January 4, 1868. Mrs. Clawson has lived in Salt Lake all of her life except that she moved with the family to San Francisco in 1888, returning to Salt Lake in 1890.

Mrs. Clawson is a charter member and energetic worker in the organization "Daughters of the Utah Pioneers" and at present is treasurer of the organization.

Susa Young Gates:—From "The Roll of Honor for Women," published in London, England, we copy the following: "A daughter of the famous Brigham Young, was born in Salt Lake City March 18, 1856. Until the age of twelve years she was educated in her father's private school, then in the University of Utah, finally becoming a teacher in the Brigham Young University of Provo. Her marriage to Jacob F. Gates of Utah took place in 1879. At the age of twenty-three Mrs. Gates founded the musical department in the Brigham Young University of Provo, and in 1899 she founded and taught the department of science in the same university. She was chairman of the Press Committee of the United States Council of Women in 1902 and 1903, and she is a member of the General Board of the Young Ladies' Mutual Improvement Association and a member of the Relief Society Board for two years, trustee of the Agricultural College of Utah for seven years. up to 1912, and

BIOGRAPHICAL SKETCHES.

trustee of the Brigham Young University of Provo. She assisted Mrs. E. B. Wells in establishing the Utah Press Club and was its first vice president and she was the founder of the "Utah Chapter of the Daughters of the Revolution." In 1889 she founded and published the "Young Woman's Journal," of which she was editor and proprietor for eleven years. Genealogy and Temple Work are her chief hobbies, having been actively engaged the last five years in the "Geneological Society of Utah" and was a Temple Worker in Saint George Temple from 1877 to 1879 and in the Salt Lake Temple since 1908. Mrs. Gates has spent four years in Hawaii, the Sandwich Islands, and has been twice in Europe. She is a Mormon and is not ashamed of her religion or of her birth, but proud indeed. With all her arduous labors her chief influence and pleasure have been her home life."

Mrs. Gates is very much opposed to flattery or praise, but the author cannot refrain from saying that she is one of the hardest workers, talented and useful women in the Mormon Church today, and her works will live after her to sound her praises to future generations.

Mary Young Croxall:—Mrs. Croxall was called over the Great Divide soon after marriage. She was a daughter of Utah's Pioneer, Brigham Young, and Clarissa C. Young. A lovely young wife and dear friend cut off in early womanhood. She earned a reward, she has gone for it.

Phoebe Young Beatie:—Mrs. Beatie, the sister of Maria Young Dougall and daughter of Brigham Young and Clarissa Chase Young. She married Bishop Beatie and is a worthy wife and mother. Her husband is in the banking business. Their residence is on the old Young Estate, 76 North State Street.

HISTORICAL.

Lily Clayton Wolstenholme:—Member of the House of Representatives in the State Legislature, was born in Salt Lake City, and was a daughter of the late William Clayton, who was one of the Utah pioneers of 1847. Her

mother, Sarah Walters, was a member of the first hand-cart company, which completed the overland trip from the east. As a girl, Mrs. Wolstenholme attended the district schools, finishing at Morgan's College. In 1889 she was married to W. J. Wolstenholme, managing director of the Western Fuel Company of this city. She is the mother of two boys and two girls, all of whom are living.

From duty rather than from choice, Mrs. Wolstenholme became identified with the Progressive party and in 1914 she was elected on the Progressive ticket to the Legislature. She has two more years to serve as a member of the lower house. During her service in this capacity she introduced three bills, all of which passed successfully through the House and Senate, and two of which, the 6 o'clock closing bill and the pandering bill, received the signature of the Governor and became laws.

While Mrs. Wolstenholme has paid becoming attention to her domestic duties and has brought up a family of which she justly is proud, she has devoted much time and effort to organization work, with a definite idea of advancing the public good. She has been honored with many high offices.

Under appointment from Gov. William Spry she was a delegate to the International Purity Congress, which met at San Francisco on July 14, 1915, and she was the only Utah member present. She was a delegate to the last Congressional union which met at Washington, D. C. and made a memorable speech before the national committee of Democrats. She is president of the Utah State Council of the National Council of Women Voters. As chairman of the social committee of the Genealogical Society she was a delegate to the congress at San Francisco, which met last January. Mrs. Wolstenholme has served as president of the Daughters of Pioneers and as treasurer of the Hand Cart Association. For the past seven years she has been president of the Home Industry Association of Utah, and is a strong advocate of home industry. Also holds position of State Organizer of the "Handcart Pioneers."

Mrs. Wolstenholme is devoted to the youth of the nation and a firm advocate of parliamentary protection

for the boy and girl. As a member of the Legislature she is pronounced in her efforts to introduce and support legislation which will throw a protecting arm about the coming generation.—March, 1915.

Victoria Clayton McCune:—Daughter of Wm. Clayton and Sarah Walters Clayton (Pioneer family of 1847) was born January 24, 1867 in Salt Lake City, Utah, where she lived until married.

August 2, 1894 she married Matthew M. McCune in the Salt Lake Temple. Lived in Helena, Montana two years after marriage. Moved from Helena to Milford, Utah, where they lived for several years. From there moved to Salt Lake City, where they have resided since.

She has spent a good deal of her life in church work filling a number of responsible positions. Was a member of the M. I. A. State Board, previous to her marriage. Is now President of the 16th Ward Y. L. M. I. A., and Secretary of the "Daughters of the Utah Pioneers," which position she has held for the past ten years. She is the only member of the organization to hold the office more than two terms. She is also State organizer of the "Daughters of Utah Pioneers."

She has acted as teacher, organist, and missionary, in Sunday School. Secretary and counselor to the President of primary. Secretary of the Womans Press Club. She is a gifted writer of poetry and prose and an efficient public speaker. She is the mother of four children; two girls and two boys, all of whom are living. She spends a good deal of time in Temple work.

Irene Clayton:—Daughter of Wm. Clayton, Pioneer of 1847, and Sarah Walters Clayton, Pioneer of 1856. She was born December 23, 1879 at 144 West North Temple Street, Salt Lake City, Utah.

She has lived in Salt Lake all her life in which time she has filled the positions of Secretary in Sunday School and Y. L. M. I. A. of 17th Ward, and is a member of the Ward Choir. She graduated from Salt Lake High School in 1901, since which time she has worked as stenographer. She is now with the Utah Power and Light Co.

She is the 47th and last child of the late Wm. Clayton, who held the position of Secretary to the Prophet Joseph Smith and was the writer of "Come, Come Ye Saints," "The Resurrection Day," and other songs.

Her present address is 1446 South Main St., Salt Lake City.

"The time will come when the civilized man will feel that the rights of every living creature on the earth are as sacred as his own. Anything short of this cannot be perfect civilization."—David Starr Jordan.



Silver, Athena Pratt



Morgan, Pearl Pratt



Pratt, John Ross



Bosby, Lucy Pratt



Nebeker, Lucy Pratt



Pratt, Eliza Crooks



Weibe, Luella Pratt



Pratt, Mary Ann Stevens



Snow, Dora Pratt



Douglas, Trinitia Pratt

MEMBERS OF PIONEER ORSON PRATT'S
FAMILY.

BIOGRAPHICAL SKETCHES.

MEMBERS OF ORSON PRATT'S FAMILY

Arthena P. Silver:—A daughter of Orson and Adelia H. Pratt, was born October 31, 1863. She was married to John A. Silver (who died March 23, 1916) at Salt Lake City, where she still lives. Eight children were born to this happy union.

Mrs. Silver has taken an active part in the organization "Daughters of the Utah Pioneers" until recently, when she was forced to quit public life on account of poor health.

Pearl Pratt Morgan:—The subject of this sketch comes from original Pioneer parentage. She is the daughter of Marion Ross and Orson Pratt.

The life of the Orson Pratt family holds a place in the history of the "Grand Days of Pioneer Life" in this, the Salt Lake Basin.

Mrs. Pearl Pratt was born in Salt Lake in 1872, in the old adobe house which still stands as a prominent historical landmark, located on North Third West St. of this city.

She was married to Mr. Morgan in the Salt Lake Temple in 1893. From this union sprang six beautiful children, five boys and one girl. Devoting all her time to the welfare of her family, she raised them to be a credit to her, all members are now living.

Pearl Morgan is a member of "The Daughters of the Utah Pioneers," well thought of and loved by her many friends.

Marian Ross Pratt:—Who came to Utah in 1851, married Orson Pratt, Sr., February 19, 1852, the ceremony having been performed by President Brigham Young. She is the daughter of Robert Ross and Margaret McBain Ross, was born August 23, 1830, in Glasgow, Scotland.

Sister Pratt lived in Salt Lake City ever since her marriage. She has been a great church worker, doing much good in Relief Society until the time of her death which occurred in this city, July 19, 1901. She had a very kind and lovable disposition, being a charitable giver and was always ready to encourage the struggling and unfortunate.

She was the proud mother of six fine children to wit: Larinda M. R. Pratt Weihe, Milson R. Pratt, Irintha R. Pratt Douglas, Ray R. Pratt and Ruby R. Pratt Beesley living, and Marian Agnes R. Pratt deceased.

Ruby Pratt Beesley:—Ruby Pratt Beesley is the daughter of Orson Pratt and Marion Ross Pratt and was born

February 20, 1874, in Salt Lake City, and has resided only in Salt Lake.

She has devoted her life to the welfare of her children, being the mother of six sons and two daughters.

Mrs. Pomeroy is an energetic worker in various charitable organizations in the State of Washington.

She is a member of the organization "Daughters of the Utah Pioneers."

Lucy Pratt Nebeker:—A daughter of Adelia Ann Bishop and Orson Pratt, was born September 15, 1847, March 9, 1865 she was married to Ashton Nebeker (who died at Alamo, Nevada) at Tooele, and this union was blessed by seven children, five of whom are living.

She lived in Salt Lake City until 1867, then moved to Toquerville, Utah, where she resided until 1892, then moved to Tuba, Arizona, where she resided until 1904, and then moved to Alamo, Nevada, where she lived until 1912. Since that time she has been living with her children.

In the Relief Society she has been very active, working both as teacher and counselor to the president.

Dora Pratt Snow:—Daughter of Orson Pratt and Eliza Crooks Pratt, was born on March 23, 1860, at Pine Canyon, Tooele County, Utah.

She was married to Willard Snow in Salt Lake City on May 14, 1878 and from this union came ten healthy children, seven sons and three daughters, all are living and now matured.

That Sister Snow takes a great interest in the intellectual as well as the physical development of her children is made manifest by the fact that nearly all have had a high school education and two are graduates of the State University.

She is now permanently located in Salt Lake after having resided in St. George, Provo and Ogden.

She is a member of the organization "Daughters of the Utah Pioneers," and is an enthusiastic church member.

Eliza Crooks Pratt:—Daughter of Samuel Crooks was born in Ireland, the exact date of which is not known.

She married Orson Pratt, and then moved to Tooele, Utah, where she became the mother of four sons and one daughter. The daughter, Mrs. Dora Pratt Snow is the only one living now.

Sister Pratt was laid in her final resting place at Tooele. She so endeared herself to those with whom she

was associated that a move is on foot to buy a large monument for her grave.

Larinda M. R. Pratt Weihe:—Mrs. Weihe, a clerk in the Historian's office, is the daughter of Orson Pratt, Sr., and Marian R. Pratt. She was born December 15, 1855, in Salt Lake City. On July 10, 1876 she married Willard E. Weihe, a musician of prominence in Utah, Mrs. Weihe's father performing the ceremony. He was an early Pioneer, having come to this valley in company with Erastus Snow, July 21, 1847.

Sister Weihe has lived in Salt Lake City all her life, having worked in the Historian's office most of the time. Aside from historical work, she has been a great Church worker doing much in the Relief Society of the Ensign Ward and Ensign Stake.

Mary Ann Stearns Pratt:—The subject of this sketch was a Pioneer woman in the truest and broadest sense of the term.

She was born in Bethel, Maine, January 14, 1809. Her parents were Aaron Frost and Susan Gray. She was married to Nathan Stearns in 1831, and after two happy years of married life was left a widow with an infant daughter five months old.

Rintha Pratt Douglas:—The subject of this sketch—Rintha Pratt Douglas—was born in Salt Lake City on the 5th day of July, 1862. She is a daughter of the first pioneer of Utah, the late Apostle Orson Pratt, Sr., and Marion Ross. She passed through many of the trials of the early settlers of Utah. She attended the public schools of Salt Lake City and passing from the grades entered the University of Utah and continued her studies there for three years.

HISTORICAL.

Isabelle O. Workman:—Born July 20, 1840, in Kellor, England, County of Durham. She joined the church of Jesus Christ of Latter-day Saints when she was but fourteen years of age. She crossed the plains in Captain Jesse B. Martin's Company, arriving in Salt Lake City September 12, 1857. Was married to Oliver G. Workman, September 23, 1857, and resided in Salt Lake City until the following April, 1858, when they moved to Provo, Utah. They experienced many hardships and privations and trials incident to a new country. The family returned to Salt Lake City in 1874, where they now reside. Mrs. Workman is a hard worker and has held many church offices. She is the mother of twelve children, five of whom are living. She is respected and beloved by all who have had the privilege of knowing her.

BIOGRAPHICAL SKETCHES.

TWO OF PRESIDENT YOUNG'S FAMILIES

Mary Ann Angell Young:—Daughter of James W. Angell and Phoebe Morton. She was born June 8th, 1803. Married to President Brigham Young in February 1838, at Kirtland.

Luna C. Young Thatcher:—Was a daughter of Brigham and Mary Ann Angell Young, born August 20, 1842, at Nauvoo, Ill.

Alice Young Clawson:—Daughter of President Brigham Young and Mary Ann Angell Young was born September 4, 1839. She married Hiram B. Clawson.

Fannie Young Thatcher:—Born January 25, 1849; she was married in March, 1867, to George W. Thatcher, as his second wife. She had six children, three of whom are living. She was possessed of remarkable musical gifts, her playing and singing being noted for exquisite grace and smoothness. Though rarely beautiful, her charm of face was not half so adorable as the charm of her gentle refined, unselfish nature. Her words were never sharp, never sarcastic, never bitter. She was of a shrinking nature, with sensitive spiritual tendrils which clung to faith and affection with delicate, invincible coils. She was President of the 18th Ward Y. L. M. I. A., and selected as Treasurer of the General Board, at its organization, June 19, 1880. She held the office of General Treasurer until her death on January 20, 1892.

Lucy Daynes Young:—Representative of two pioneer families of note.

Mary Ann Ayres Young:—Wife of the great pioneer leader, Brigham Young. Mrs. Young was a woman of considerable character, which is displayed in her strong, though pleasant features.

Myra Young Rossiter:—Mrs. Rossiter did not remain on this mundane sphere but a brief time after the death of her husband. She was the daughter of Mary A. Young and Brigham Young. She died as she had lived, a true and devoted wife and mother and a faithful Latter-day Saint.

Clarissa Hamilton Young Spencer:—Daughter of Brigham and Lucy Ann Decker Young was born at Salt Lake City, July 23, 1860. She married John Daniel Spencer,

January 19, 1882, in Salt Lake City. She was a teacher in the Relief Society.

Harriet Young Taylor:—Mrs. Taylor was a daughter of Mary A. Young by a former marriage. She was adopted into Prest. Young's Family when he married her mother.

Mary J. Ayres Young:—Mary J. Ayres Young was born June 12, 1834 in Ashby, DeLa Zoutch, England, father Joseph Ayres and mother Mary Thornton. They were all baptized in the Mormon church in Birmingham, England in 1842, by Parley P. Pratt. Emigrated to America in 1842, arriving first in New Orleans. In the same year went to Nauvoo, Ill., where the Prophet Joseph Smith, a frequent visitor at their home, advised their going to St. Louis on account of illness. From St. Louis the family went to Baltimore, and in that city heard of the martyrdom of the Prophet Joseph. They came to the Salt Lake valley in 1852, crossing the plains driving an ox team. Mrs. Young's mother died in 1859. Mrs. Young was married to Joseph A. Young, eldest son of President Brigham Young in 1852 and is the mother of ten children, four of whom survive, while six have died. The living children are Mrs. W. W. Mackintosh, Mrs. Kate Y. Hall, Mrs. L. Schweitzer and Briant S. Young.

HISTORICAL NOTES.

Margaret Gay Judd Clawson:—Daughter of Thomas Alfred Judd and Teresa Hastings was born, September 6, 1831, at North Crosby, County of Leeds, Upper Canada, now Westport.

Her parents were the first two baptized in that branch of the church. A few years later, in 1838, they moved to Hammond, New York, very near the Erie Canal. At that time this great canal was being built.

Her father went back to Montreal to buy horses to enable them to move to Nauvoo, Ill. This they did and in '41 they landed in Nauvoo, with the Saints, where they ever wanted to be. Here their faith was strengthened by the healing of her brother Reiley by an Elder. Reiley had a white sore on his knee which threatened to make him an invalid, but through his great faith and baptizing by the Elder he was entirely healed.

On account of hard times her father was unable to find employment at Nauvoo, so they went to Springfield in 1844. Here her father worked at his trade, (cooper), and by strict economy they had enough provisions and

money to start for Utah. They left Springfield, Ill., on May 9, 1849, arriving in Nauvoo a few weeks later. Here with weeks of hard work her father had their "team," which consisted of six cows and two oxen, in fairly good running order. Then in company with other Saints, they left for Utah.

As a girl crossing the plains, she had many thrilling experiences, such as stampedes, and fear of being run down by Indians.

They landed in Salt Lake City, October 16, 1849. Here they lived with Wm. Brown in the 15th Ward the first year. Occupying one room which was ten feet square.

Her father built a two roomed house the next year, but they left it when they feared the U. S. Army. Brigham Young sent them all to Lehi, where they remained until the call came to go back to their homes.

On August 21, 1852, she married Hyrum B. Clawson, in Salt Lake. And to them thirteen children were born.

Both Mr. and Mrs. Clawson figured prominently in theatricals, which were presented here. The first play which was given was "Robert Macaire" and although given in the "Bowry" it was a huge success.

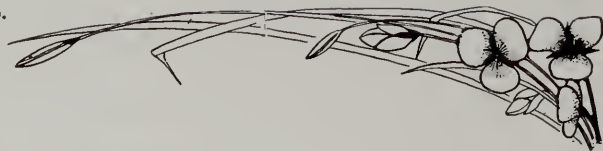
In 1853 the Social Hall was opened and Mrs. Clawson took a part in the opening night, appearing frequently, afterwards.

When the new Salt Lake Theatre opened, February 28, 1862, Mr. Clawson took leading part, Mrs. Clawson the part of a French Peasant girl.

Many members of this prominent family are still living and are among the best respected Saints of the State.

Camilla C. Cobb:—Daughter of Carl Benjamin Emanuel Mieth and Charlotte Backhaus Mieth, born on the twenty-fourth of May, 1843, at Dresden, Saxony, Germany. Was married to James Thornton Cobb at Salt Lake City in the Old Endowment House, November 14, 1864. She came to Salt Lake City, September, 1860, where she has since made her home. She has devoted almost her entire life to public duties, as President of Old Salt Lake Stake Primary Associations before the Stake was divided and at the present a member of the General Board of Primary Association. Was pioneer teacher in early day schools for twenty-five years assisting K. G. Maeser. Taught three years as Matron in the L. D. S. College. It was through Karl G. Maeser's efforts she joined the Church in Germany, 1855. Came with him leaving her mother when thirteen years old. Has since been a true and faithful Latter-day Saint.

TWO OF PRESIDENT YOUNG'S FAMILIES.



Ann Angel Young.



Luna Young Thatcher.



Zina Young Clawson.



Fanny Young Thatcher.



Lucy Daynes Young.



Mary Ann Ayres Young.



Myra Young Rossiter.



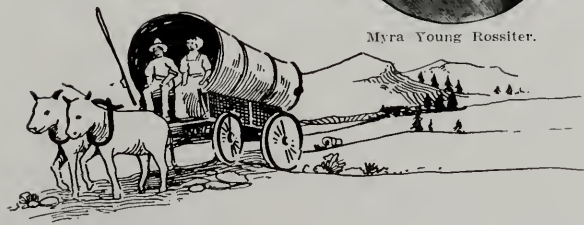
Clarissa Young Spencer.



Harriet Young Taylor.

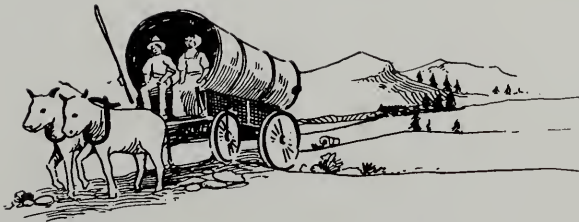


Ann E. Young.





THE PIONEERS' FIRST VIEW OF SALT LAKE VALLEY



BIOGRAPHICAL SKETCHES.

OFFICERS FIRST RELIEF SOCIETY.

Emma Smith:—The first Relief Society President of the Church of Jesus Christ of Latter-day Saints was born July 10, 1904, in Harmony, Susquehanna County, Pennsylvania, and was the daughter of Isaac Hale.

She was married to Joseph Smith January 18, 1827, at South Bainbridge, Chenango Co., New York. In June, 1830, she accepted the gospel and was baptized by Oliver Cowdrey, at Colesville, Broome County, New York. She shares with her husband all the persecutions of New York, Ohio, Missouri and Illinois. When the first Female Relief Society was organized in Nauvoo, Illinois, March 17, 1842, she was chosen President, which position she honorably filled as long as meetings were held in that city.

When the Saints were expelled from Illinois in 1846, Emma chose to remain in Nauvoo, where she married Lewis C. Bidamon, December 23, 1847. She was the mother of four (seven) children, all of whom were the sons of Joseph Smith. Sister Emma died April 30, 1879, at Nauvoo, Illinois.

Elizabeth Ann Whitney. Mrs. Whitney was born December 26, 1800, in Bethany, Connecticut. She went with the Saints to Nauvoo, Illinois, and was a counselor in the first Female Relief Society, which was organized in 1842 by the Prophet Joseph Smith.

She was a very remarkable woman, being especially blessed with the gift of tongues in speaking and in singing. It is said of her that she was one of the most beautiful singers in the church. The Prophet told her that in tongues she spoke the language of the Garden of Eden and that she would retain that blessing as long as she lived, which prophecy came true, as she sang in tongues on her death bed. She came to Utah in 1848 in Heber C. Kimball's company and died in 1883. Her funeral services were the first woman's funeral held in the assembly rooms.

Sarah Melissa Kimball:—Mrs. Kimball was the wife of Hiram S. Kimball; was born December 29, 1818, in Phelps, Ontario County, New York, the daughter of Oliver Granger and Lydia Dibble. She moved with her parents to Kirtland, Ohio, and here became closely associated with Joseph Smith. As a girl she had good opportunities for cultivation and advancement, which helped her in later years as a teacher and leader among women. Miss Gran-

ger became the wife of Hiram S. Kimball at Kirtland, Ohio, but lived in Nauvoo.

Mrs. Kimball was one of the organizers of the Relief Society, on March 17, 1842. She came to the Great Salt Lake Valley in 1852, and settled in Salt Lake City, where she lived until the day of her death.

Mrs. Kimball was made president of the 15th Ward Relief Society when the Relief Societies were organized on February 9, 1859. On June 19, 1880, she was chosen secretary of the General Board of Relief Societies and on October 10, 1892, when the society was incorporated she was chosen one of the vice-presidents, which position she occupied at the time of her death, which occurred December 1, 1898, in Salt Lake City.

She was an active suffragist, was President of the Utah Suffrage Association and later her name was on the roll of honor of the National American Suffrage Association as honorary Vice President.

Mrs. Kimball was secretary of the first Relief Society, organized March 17, 1842. It was at her home that the Relief Society work was first talked of. She came to the Great Salt Lake Valley in 1852, and settled in Salt Lake City, where she lived the remainder of her life.

PIONEER ERASTUS SNOW'S GROUP

Artimesia Beman Snow:—Mrs. Snow is the daughter of Alva and Sarah Burts Beman, and was born March 3, 1819, at Livouia, Livingston County, New York.

On December 13, 1838, she was married to Erastus Snow at Far West, Missouri. Their first child was born in Chester County, Pennsylvania and the second one was born at Salem, Massachusetts, while in the Mission Field with her husband.

Mrs. Snow lived in Nauvoo and labored in the Nauvoo Temple until 1846, when she with her husband went to Winter Quarters where they spent the winter and she buried her second son. She arrived in Salt Lake City, in 1848, and lived there until 1862, when she moved to St. George, where she lived the rest of her life. She died December 21, 1882.

She with her two sisters were well known as public singers in the early days of the church, being known as the Beman Sisters. Mrs. Snow was the president of St. George Relief Society in early days. She, as well as the other members of the Beman family, were quite intimately acquainted with the family of the Prophet Joseph Smith, her sister, Louisa, being the first plural wife of the Prophet. At one time her father, Alva Beman, hid the

plates of the Book of Mormon under the brick in his fire place to protect them from mobs.

Mrs. Snow ministered to the needs of the defenders of Far West, Missouri, when that place was surrendered by the mob militia and the Prophet and other leading brethren were taken prisoners. She also drove a team across the plains in the journey to Salt Lake City.

Minerva White Snow:—A daughter of Alden and Achsah White was born March 22, 1822 at Northbridge, Worcester County, Massachusetts. At the age of eighteen she first heard the gospel and the words of the elders convinced her that it was the doctrine as taught by Jesus and his disciples. Soon after she was baptized and received the gift of the Holy Ghost. About two years later with her mother's family she emigrated to Nauvoo, where she became personally acquainted with the Prophet Joseph.

April, 2, 1844, she was married to Erastus Snow, in the order of celestial marriage, by Hyrum Smith at Nauvoo. In 1846, the family left Nauvoo for Winter Quarters and soon after the arrival, Mrs. Snow gave birth to her second child, a daughter, her first having died in Nauvoo.

About this time Brother Snow left on a mission to Mexican Territory and just before returning in the fall the second child sickened and died. In the spring of 1848 the family left Winter Quarters and started across the plains and arrived in Salt Lake Valley in the fall of the same year.

Mrs. Snow suffered all of the hardships of Pioneer life as her husband left for a mission to Denmark the following year and was gone for three years. In 1861 she moved to Southern Utah and again suffered the difficulties of Pioneer life.

She was President of the St. George Stake Relief Society from 1875 to 1885 when she returned to Salt Lake and was chosen counselor to Sister M. I. Horne in the Retrenchment society. She was a temple worker in the St. George, Logan, and Manti Temples, and ever had a strong testimony of the truthfulness of the Gospel and that Joseph Smith was a Prophet of God, and she earnestly desired to be faithful to the end.

Julia Josephine Spencer Snow:—A daughter of Mathias F. Spencer and Amelia Brown was born April 9, 1837. She was married to Erastus Snow, April 11, 1856 and this union was blessed by the following chil-

BIOGRAPHICAL SKETCHES.

dren, Edward Hunter, William Spencer, Amelia, Mary Brown, Joseph Smith, and Maud R.

She died October 31, 1909, at St. George, Utah.

Elizabeth Rebecca Ashby Snow:—Wife of Erastus Snow, was born May 17, 1831, at Salem, Massachusetts, the daughter of Nathaniel Ashby and Susan Hammond.

With her parents, in 1842, she moved to Nauvoo, and that same year was baptized by Erastus Snow. At the age of fourteen years she with her parents were driven from Nauvoo and started for Winter Quarters, but her father died and left her mother with eleven children. They spent the winter of 1847-48 at Winter Quarters, and here on December 19, 1847, she became the wife of Erastus Snow.

With her husband she arrived in Salt Lake City September 20, 1848, and lived in the Old Fort that winter. In 1849 her husband went to Scandinavia on a mission and she went out sewing for a living until his return in 1852. In 1858 she moved to Provo, where she lived until 1861, when she with her husband moved to St. George, where she lived until 1884, when they moved to Mexico to establish a colony there.

Mr. Snow died in Salt Lake City, May 27, 1888, and after his death Mrs. Snow went to Mexico for a short visit, returning to St. George, where she lived for a number of years, then moved to Salt Lake City, where she has since resided at her home in the Eighteenth Ward.

Josephine Snow Tanner:—A daughter of Erastus Snow and wife of Joseph M. Tanner, was born July 19, 1859, at Salt Lake City, Utah.

Mrs. Tanner was educated at the public schools of Salt Lake, at the Brigham Young University of Provo, and at the University of Utah. At one time she was President of the Young Ladies' Mutual Improvement Association.

Mrs. Tanner at present is residing with her husband and family at 2321 South 8th East, Salt Lake City, Utah.

Georgiana Snow Thatcher, the wife of Moses Thatcher, was born June 23, 1862, at St. George, Utah. She was married to Moses Thatcher August 31, 1886, at Juarez, Mexico.

Mrs. Thatcher lived at St. George from birth until 1886 and then moved to Arizona, where she lived till 1889, when she moved to Colorado, where she resided until 1894, and then moved to Salt Lake City, where she lived until 1911, when she moved to New York and stayed

there four years, then returned to Salt Lake City, where she still resides at 1441 Michigan avenue.

Her education was acquired at the public schools and at the Brigham Young Academy at Provo, which school she attended from 1881 to 1884.

She is an active member of the society, "Daughters of the Utah Pioneers."

Artemesia Snow Seegmiller:—Daughter of Erastus Snow and Artemesia Beman, born at Salt Lake City, February 8, 1849. She married Franklin Benjamin Woolley, April 9, 1868, who was killed by Indians on March 21, 1869, while superintending a transportation of merchandise from California to the St. George Co-op. On April 16, 1873, she married Daniel Seegmiller, who was



Artemesia Snow Seegmiller.

murdered in Kane Co., Utah, July 23, 1899.

She moved with her parents from Salt Lake to St. George when that place was settled and several years after her marriage to Daniel Seegmiller moved to Kane County, Utah, and is still living at Kanab.

She has always taken a prominent part in the social activities and church work particularly in connection with the Mutuals and Relief Society and is now President of the Relief Societies of Kanab Stake. She was active in musical affairs, and was for many years organist in the St. George Tabernacle.

Florence Snow Woolley:—Mrs. Woolley is the daughter of Erastus and Elizabeth Rebecca Ashby Snow, was born June 16, 1856. At St. George, on the 12th day of April, 1876, she became the wife of Edwin Dilworth Woolley.

Mrs. Woolley moved to St. George with her parents in 1860, and in 1883 they moved to Upper Kanab, where they remained until 1886, when she moved to Pipe Springs, and in 1891 moved again to Kanab, where she still resides.

Mrs. Woolley has done a great deal of church work, being a counselor in the Stake Primary Board for fifteen years, and also was President of the Kanab Ward Primary for four years. While devoting much of her time to public life she found time to care for her family of eight children, five sons and three daughters.

Elizabeth Ashby Snow Ivins:—The daughter of Erastus and Elizabeth R. Ashby Snow, was born March 24, 1854. She was married to Anthony W. Ivins November 9, 1878, in St. George Temple. She resided at St. George from 1861 to 1896, when she moved to Colonia Juarez, Mexico, where she resided until 1908, when she moved to Salt Lake City, where she is now residing at 299 Second Avenue.

Mrs. Ivins is an industrious church worker, having been Ward and Stake President of the Young Ladies' Mutual Improvement Association, and President of the Ward Relief Society.

Martha Snow Keate:—A daughter of Erastus Snow and Elizabeth R. Snow, was born September 27, 1865. She was married to Dr. Walter Keate in 1894 and four children have been born to them.

Mrs. Keate lived in St. George until 1891, and in Mexico from 1899 to 1905 when the family moved to Salt Lake City and at present are living at 80 Second Ave.

She has taken an active part in the Church Organizations, was in the presidency of the Young Ladies' Mutual Improvement Association of St. George, also St. George Stake, and was a Sunday School teacher for many years.

Twelve years of her life were spent teaching school at St. George, Provo and Salt Lake City.

Sarah Lucina Thurston:—Daughter of Erastus and Artemesia Beman Snow, was born in Chester County, Pennsylvania, January 21, 1841. She married George Washington Thurston, March 28, 1858. The family moved from Salt Lake City to St. George when that place was settled and later moved to Cache Valley, where her fifth child, Rosetta, was stolen by the Indians in the spring of 1868, at about two and one-half years of age and never recovered. After this the family moved to California near Santa Anna, where she has lived ever since and is the mother of fifteen children, thirteen now living.

PIONEER ERASTUS SNOW'S GROUP



Sarah L. Snow Thurston



Minerva White Snow



Artemesia Beman Snow



Julia J. Spencer Snow



Martha Snow Keate



Elizabeth Ashby Ivins



Josephine Snow Tanner



Elizabeth Rebecca Snow



Georgiana Snow Thatcher



Florence Snow Woolley

HISTORICAL NOTES.

THE ORGANIZATION "DAUGHTERS OF THE UTAH PIONEERS."

First Minutes of "Daughters of the Utah Pioneers."

At the Jubilee of 1897, the fiftieth anniversary of the Pioneers' entrance into the valley of Great Salt Lake. The daughters of the Utah Pioneers were enthused with the idea of organizing a patriotic society to keep alive the history and achievements of the pioneers. The first woman to take active steps in this work was Annie Taylor Hyde, the daughter of President John Taylor. On the eleventh day of April, of the year one thousand nine hundred and one, she invited the daughters of the pioneers of 1847 to her home on North Temple street, and there laid before them her plans. Owing to the condition of George Q. Cannon, who was lying at the point of death, the Cannon family was not represented and other women found it impossible to meet on that day, hence the following women were the only ones present: Annie Taylor Hyde, Maria Young Dougall, Clarissa Smith Williams, Sarah Richards Smith, Alice S. Merrill Horne, Julia P. Murdock Farnsworth, Josephine Spencer, Jean Hyde, Annie Laura Hyde Merrill, Phoebe Woodruff Snow, Phoebe Young Beatie, Mary Pratt Young, Minnie Horne James, Annie Lyman King, Armeda Snow Young, Harriet Ann Taylor Badger, Isabelle Whitney Sears, Emily Young Clawson, Laura Hyde Miner, Clara Woodruff Beebe, Hattie Bennion Harker, Libbie Rich Pratt, Alice K. Smith, Emma Whitney Pyper, Mariah C. Ballentyne Brown, Sarah M. Farr Taylor, Ann Eliza Hunter Rich, Ida Taylor Whitaker, Marcia A. Hanks, Lenora Taylor Harrington, Julina Lambson Smith, Edna Lambson Smith, Armeda Snow Young, Zina Hyde Bull, Mary T. Swartz Smith, Rachel Grant Taylor, Janie Taylor Peery, Mary G. R. Webber, Ellen E. Richardson Beatie, Lucy E. Woodruff Smith, M. Mabelle Snow, Annie Wells Cannon, Rosannah Cannon Irvine, Edna M. Ridges, Nettie Y. Easton, Myra Y. Rossiter and Sarah J. Rich Miller.

The following is a copy of the first minutes of that memorable day, April 11, 1901, at the home of Annie Taylor Hyde, 40 West North Temple street:

All invited who could possibly come gladly came to

the meeting. Mrs. Maria Y. Dougall, daughter of President Brigham Young (the leader of the Utah pioneers) assisted Mrs. Hyde in receiving the guests. The assembly seemed to be filled with the spirit of peace and love, an occasion in which old friends could meet. A little time was spent in hand shaking and sociability, then the hostess explained in the following words her object of inviting ladies there: "Ever since the pioneer jubilee I have felt deeply impressed with the importance and desirability of the children of the pioneers becoming associated together, in some kind of an organization which would have for its object the cementing together in the bonds of friendship and love the descendants of those who so faithfully stood shoulder to shoulder in braving the difficulties and in overcoming the all but insurmountable obstacles that opposed their fixed determination to seek out and establish the happy homes and inheritances in these mountain valleys, which we, their offspring, now enjoy. I feel it to be a solemn and pleasant duty which we owe to them, ourselves and our children to adopt some method of familiarizing ourselves with the sacrifices which that noble and heroic band made for the love of their God and their religion and for the religious freedom of their posterity and mankind. I believe it to be our duty and our heritage to place ourselves in a position where we can best take up and carry on the noble and stupendous work which they so well commenced under hardships and privations almost unparalleled in the history of the world. One of the many profitable objects of such an organization might be the obtaining and compiling of genealogies of the Utah Pioneers, that their desires and labors in settling these valleys and building temples might be forwarded and continued by their children after them, and that our children and our children's children, through all coming time, might be taught to cherish, revere and emulate sublime fidelity and sterling, sturdy worth. Having some of these ideas in mind, I invited the daughters of a number of those who had pioneered the way to these valleys, to be present today that they might discuss the advisability of effecting an organization to be known as 'The Daughters of the Utah Pioneers,' and now

suggest, if the plan meets with your approval, the propriety of organizing on a plan similar to that adopted by the pioneers themselves, namely, to have captains of tens, captains of fifties, and captains of hundreds, with a president and two counselors to preside over the entire organization, and I propose if those present effect such organization that each shall assume the responsibility of securing the names of nine others and then the ten shall select its captain, after which as the association grows in numbers sufficiently to justify it, captains of fifties and hundreds can be selected.

"Possibly the reason that I have felt so strong a desire to secure and perfect an organization of this kind is that I have pioneer blood in my veins, my father, mother, grandfather and two grandmothers were all pioneers.

"The idea is to have branch societies throughout Utah or where ever the descendants of pioneers reside for the perpetuation of patriotism, as well as the memory of those whose efforts are responsible for the founding of our western commonwealth."

Mrs. Hyde said she would like to hear from others present on this subject and asked Mrs. Dougall to express her feelings. Mrs. Dougall said, "I believe Sister Hyde is inspired in this work, and I feel that she is the one we should choose to preside over and guide it's future actions, therefore I nominate her as president." The nomination was seconded by Edna L. Smith, daughter of pioneers Alfred B. and Melissa J. Lambson. Mrs. Dougall put the motion to the house and it was unanimously carried. Mrs. Alice Merrill Horne, grand daughter of George A. Smith, pioneer, moved that Mrs. Hyde be given the title of Founder General, to last as long as she lives. The motion was seconded by Julia P. M. Farnsworth, daughter of Pioneer John R. Murdock. The motion was put by Mrs. Horne and was unanimously carried.

The president and founder general, Annie T. Hyde, called for nominations for secretary. Mrs. Libbie R. Pratt, daughter of Pioneer C. C. Rich, nominated Alice M. Horne for secretary, the nomination was seconded by Ida T. Whitaker, daughter of Pioneer John Taylor, and she was unanimously chosen.

The ladies expressed themselves as favoring the selection of counselors by the president. Mrs. Hyde then said, "I choose for my first counselor Maria Young Dougall, daughter of President Brigham Young, and for my

HISTORICAL NOTES.

second counselor I choose Sarah E. Richards Smith, daughter of the Pioneer Dr. Willard Richards." Both selections approved, Mrs. Dougall nominated for historian Mrs. Clarissa Smith Williams, being the daughter of George A. Smith, who served in the capacity of Church Historian so many years, and being so well qualified to hold the important position. The nomination was seconded by Clara Woodruff Beebe, daughter of Pioneer Wilford Woodruff. Mrs. Williams was elected by unanimous vote. The nomination for corresponding secretary was made by Annie Lyman King, daughter of the Pioneer Francis M. Lyman, and grand daughter of Amos A. Lyman, the pioneer. Mrs. King presented the name of Mrs. Julia P. M. Farnsworth, which was seconded by Mabelle Snow, daughter of Pioneer Lorenzo Snow. Mrs. Farnsworth was unanimously elected as corresponding secretary. Edna L. Smith placed in nomination for chaplain Mary Pratt Young, daughter of Parley P. Pratt. The nomination was seconded by Alice K. Smith, daughter of Pioneer Heber C. Kimball. By a unanimous vote Mrs. Pratt was elected. Emma Whitney Pyper, daughter of Pioneer Horace K. Whitney, nominated Minnie Horne James, daughter of Pioneer Joseph Horne, for treasurer. The nomination was seconded by Rachael Grant Taylor, grand daughter of Pioneer Jedediah M. Grant. The name of Josephine Spencer, daughter of Daniel Spencer, pioneer, was placed in nomination for assistant secretary by Mrs. Horne, seconded by Emily Young Clawson, daughter of Pioneer Brigham Young. Miss Spencer received every vote cast. Mrs. Phoebe Young Beatie, daughter of Pioneer Brigham Young, moved that each woman present be captain of ten to carry out the idea used by the pioneers in the journey across the plains, and each captain could chose her own ten from daughters and grand daughters of pioneers. The motion was seconded by Juliana L. Smith, daughter of Alfred B. and Melissa J. Lambson, pioneers. The motion was carried out.

The president appointed a committee on constitution and by-laws as follows: Annie Lyman King, Laura Hyde Merrill, grand daughters of Pioneers John Taylor and Orson Hyde, and Armeta Snow Young, daughter of Pioneer Lorenzo Snow.

Delicious refreshments were served by the hostess assisted by her daughters, Mrs. Merrill and Miss Jean. Mrs. Hull sang some appropriate songs and Mr. Ridges rendered some instrumental music for the pleasure of the guests. On motion meeting adjourned to meet at

Mrs. Hyde's residence Monday at three o'clock, April 22, 1901.

Alice Merrill Horne,
Recording Secretary.

MINUTES OF MEETING MAY 23, 1901.

The Society of the Daughters of the Pioneers met on Tuesday, May 23, 1901, at the residence of Mrs. Annie T. Hyde. In the absence of the president, Counselor Maria Y. Dougall presided, the opening prayer being offered by Mrs. Minnie H. James.

Mrs. Dougall called for the reading of the constitution as presented by the committee, and the paper was read in full by the secretary, Mrs. Alice M. Horne. Each article was then read separately at the motion of Mrs. Milando Pratt, and after discussion and amendment, was voted upon by the members. On the motion of Mrs. John Q. Cannon, Article 2 was amended by the insertion of the clause (to preserve and restore old landmarks and collect relics) following the first clause in the article. Mrs. Lucy Smith moved a reconsideration of Article 4 and Mrs. Milando Pratt seconded the motion. Mrs. John Q. Cannon moved that the first clause in Article 4 be eliminated. Seconded by Mrs. Irvine and carried. Article 4 was amended to read (the state society shall have power to appoint a company organizer) and the article as corrected was accepted. Mrs. John Q. Cannon moved that the initiation fee be fifty cents instead of one dollar, and Article 5 as thus amended was accepted. Mrs. Lucy W. Smith moved that section 1 of article 6 be amended by striking out the words (a committee on credentials or registrar) and leaving only the word (registrar), also that the word (registrar) should be substituted in section 3 of article 6 in place of (historian). Upon motion of Mrs. Laura Merrill section 5 of article 6 was amended to read (the qualification for office shall be the signified willingness of the person chosen to perform the duties of the office). Upon motion the word (general) was stricken out of section 2 article 4. Article 4 as thus amended was adopted. Miss J. Spencer moved that an election of officers take place every two years. Seconded by Mrs. Lucy Woodruff Smith and carried. Mrs. Alice M. Horne moved that the election take place at the last meeting of each second fiscal year. The motion was carried and article 7 as amended was accepted. Mrs. Maria Y. Dougall suggested that the members of the society attend the celebration at Saltair on June 1 and wear the club color. A motion to that effect was made

and seconded and unanimously carried. Miss Josephine Spencer moved that the club color be sage green. Mrs. Alice M. Horne seconded the motion, which was carried. Mrs. Dougall appointed a committee on badge, insignia, etc., consisting of Mrs. P. T. Farnsworth, chairman; Mrs. Laura Merrill, Mrs. Milando Pratt, Mrs. Josephine Young, Mrs. Irvine, Mrs. M. H. James, Miss Josephine Spencer. Also a committee on seal consisting of Mrs. Phoebe Beatie, chairman, Mrs. Alice M. Horne, Mrs. Lucy W. Smith, Mrs. Mammie Cannon, Mrs. Edna Smith. After prayer by Mrs. Lucy W. Smith the meeting adjourned to meet at the call of the president.

The constitution of the Society of the Daughters of the Pioneers, as amended by the members present reads as follows:

The undersigned, in order to carry into effect the purpose set forth in article 2 of this constitution do hereby voluntarily associate ourselves together and adopt the following constitution.

MINUTES OF MEETING JUNE 10, 1901.

The Society met at the residence of Mrs. A. E. Hyde on Monday, June 10, and was opened with prayer by Mrs. Maria Y. Dougall. The minutes of the previous meeting were read and accepted. A motion was made and carried that the committee on constitution with the name of Mrs. Lucy W. Smith added, should be appointed to prepare the by-laws of the society.

Mrs. Dougall moved that the meeting of the society should be once a month, seconded by Mrs. Milando Pratt and carried. It was also moved that the nature of the gathering be of a social as well as literary nature, and the motion was carried.

Mrs. Hyde appointed Mrs. George Pyper chairman of committee on music with privilege to select assistant committee. Miss Spencer and Mrs. Alice Horne were appointed press committee, the former to act as chairman. Mrs. Milando Pratt moved that the society stationery be stamped with insignia of the society. Seconded and carried. Mrs. Edna L. Smith moved that all who can subscribe to the constitution as it now stands be admitted to the society regardless of religious belief, carried. Mrs. M. Y. Dougall moved that the society have a midsummer excursion, seconded and carried. Mrs. Dougall also moved that a meeting of the society be called for Monday, June 24, and chairman of committees be notified to attend with reports. Carried. Mrs. Hyde read an interesting letter from Mrs. Susa Y. Gates and the meeting then adjourned.

HISTORICAL NOTES.

MINUTES OF MEETING JUNE 24, 1901.

Meeting of Daughters of the Utah Pioneers held June 24, 1901, at the residence of Mrs. Hyde was called to order by the president. There were present the following ladies: Mrs. Wright, Hyde, Badger, Dougall, Farnsworth, Merrill, Pratt, Sears, Julina L. Smith, Beatie, P. W. Snow, M. P. Young, Harker, Kirby, Webber, McEwan, A. S. Beatie, Horne. Prayer was offered by Mrs. Dougall.

Minutes of the previous meeting were read and approved. The report of special committees being next in order were heard by the society. Mrs. Farnsworth reported that, as chairman of a committee on badge, insignia, and emblem, she had called her committee together, but three members responded, however the subject was discussed and the committee recommended a badge very similar in design to that of the Daughters of the Revolution suggesting at the same time, that the sego lily, sage brush and the word (loyalty) enter into the design. The report was accepted and the ladies present were asked to bring a design for the badge, insignia and emblem so that a selection might be made for the society. Mrs. Beatie reported as chairman of seal, that Mrs. Horne was then designing a seal for the society, the outline to be an axe with handle broken off. This axe is modeled from one which was carried in the belt of a pioneer who rode in the first band which piloted the way to Salt Lake Valley. The idea of Mrs. Horne is to have a design which is distinctly different from any other organization so that even from a distance our seal may not be mistaken for that of some other society. The lettering to be plainly marked (Daughters of the Utah Pioneers 1847-1901). Mrs. Beatie also stated that the design could not be finished for some little time. The report was approved and the committee instructed to continue its labors. On motion of Mrs. L. Pratt, seconded by Mrs. Webber, for the same design used for badge to be used for the seal. This motion was carried. Mrs. Webber was appointed by the chair to provide sage green badges for the members to be worn on occasions instituted to commemorate pioneer events.

A letter from Colonel R. T. Burton extending a cordial invitation to our society to join in keeping the 24th of July with the Veterans of the Nauvoo Legion and Mormon Battalion was received and accepted. It was decided that the Daughters meet in the afternoon and lunch together at Saltair. Mrs. Farnsworth tendered her resignation as Corresponding Secretary. The members expressed regrets that Mrs. Farnsworth could not continue in the work she had so well begun, but appreciating the great amount of labor attached to the office and the manifold duties carried by Mrs. Farnsworth, the resignation was accepted. Mrs. Hattie B. Harker was nominated by Mrs. M. Pratt to fill the vacancy for Corre-

sponding Secretary. Mrs. Harker was elected by the society.

Upon motion meeting adjourned subject to the call of the President. Mrs. Hyde served refreshing lemonade.

PERSONNEL OF OUR STOCKHOLDERS.

Judge George Grant Armstrong:—We have on our list of subscribers no name that is held in higher regard by this commonwealth than that of Judge George Grant Armstrong. We are lucky in being able to enroll him on our list of stockholders. The first thought that comes to the mind of anyone acquainted with Judge Armstrong, is that here is a man whose courage cannot be questioned. Those who have studied him with care are not slow to know from which source his courage is drawn. The man is honest. He is honest, first with himself, and then with all mankind.

Judge Armstrong is a man of strong character, and of a keen sense of right. It has been said of him that he approaches a subject with an unprejudiced mind, but that once convinced of the right, nothing can change him, or deter him from acting as his conscience dictates.

It was this trait of character, coupled with great legal ability, that led to his election to the bench, a position which he has now held for many years, being elected again and again by the electorate of the Third Judicial District.

Judge Armstrong has spent his entire professional career in Utah. He was one of the youngest men ever elevated to the bench in the state. He had only been practising his profession in Salt Lake City a short time, when his abilities were discovered, and his election followed shortly after. As a judge he has been fair, honest and efficient, a man to tie to, and possessed of that judicial cast of mind that holds the balances with an even hand between man and man.

As a man the judge is companionable and easy of approach, a prince of good fellows, and a splendid citizen.

Born July 16, 1868, at Boscobel, Wisconsin; he entered the public schools of that town and graduated from the Boscobel High School in 1887, and from the University of Wisconsin as Bachelor of Letters, 1891, as a bachelor of laws (L. L. B.) 1893. He came to Utah August 30, 1893, and was admitted to the bar of the state the same day.

His ancestors came to America in 1727 from Ireland, his father, born in New York, is a descendant of the old Scotch Clan of Armstrongs. Gretna Green is located on their old estate. His mother is of Dutch descent and was born in Pennsylvania. His father was a surgeon on the Union side during the Civil War and a number of his mother's brothers fought on the same side. His grandmother Grant and President Grant's father were own cousins.

Judge Armstrong was married to Mae Armstrong Eckhart December 22, 1897, at Salt Lake City. Mrs. Arm-

strong is a native of Oskaloosa, Iowa, and is a direct descendant of Bishop White, the first Episcopal Bishop in the United States. She came to Utah in 1894 and her father's family followed in 1897.

The judge is a great lover of Genealogical work and is a life member of the Genealogical Society. He is a member of the Masonic Order, Odd Fellows, Modern Woodmen of America, Sons of Veterans, and the University Club, of which he was treasurer for three years. His work in all these various organizations indicates a man of great energy, perseverance, industry, and an enviable constitution. Heart, body and soul being above normal denotes a man in very deed.

MOTHER THATCHER AND DAUGHTERS.

Alley Kitchin Thatcher:—The subject of our sketch was the daughter of Joseph Kitchin and Catherine Ghulic.

She was born near Martinsburg, West Virginia, April 12, 1808, and died in Salt Lake City, January 8, 1889. Her parents were descended from some of the first settlers of New Jersey and Pennsylvania, moving from that region into West Virginia where they finally made their home. Her people were ardent believers in freedom of thought and action and their lot was always cast with those who were striving for the highest ideals of liberty and a United America.

Her father and two brothers served in the war of 1812; one of her brothers and a brother-in-law being killed during that war. Her youngest brother, Bethuel M. Kitchin, served as Representative to Congress from West Virginia in the latter 60's and early 70's.

In the year 1828 she was married to Hezekiah Thatcher, son of James Thatcher and Mary Gano. He was also born near Martinsburg, West Virginia, and for about two years after their marriage they remained in their native state.

They concluded, however, that the western country then beginning to open up, afforded greater opportunities for young people, so they moved to Ohio, then but partially settled. They lived near Springfield, Clark County, Ohio, for a few years, after which they moved to Springfield, Illinois, where Mr. Thatcher's mother, who had married Mr. Aaron Dunham, after the death of her first husband, was living. While here they often met Abraham Lincoln and Stephen A. Douglas and heard them make many political speeches. Her husband worked on the State House, then in course of erection.

It was at this time they embraced the religion of the Latter-day Saints, and from then on they were intimately connected with the stirring events that led to the exodus of the Saints from the middle West to the far West.

While they were living in Illinois two of their little children died.

In order to be with the main body of the Saints they moved from Springfield to the country near Nauvoo, settling in the little village of Macedonia, where they were living when the martyrdom of the Prophet Joseph

HISTORICAL NOTES.

Smith occurred. Mr. Thatcher served as guard in Nauvoo during those dark days that preceded and followed that terrible event. The night before the Prophet Joseph and his brother were killed, Mrs. Thatcher gathered many of the terror stricken women and children into her home, comforting them with her great faith and bravery.

During that period she saw many dark days. Her husband was away much of the time, either working on the Nauvoo Temple, which the people were so anxious to complete, or acting as guard. It therefore fell to her lot many times to have rude mobocrats come to her home and threaten to either drive them away or burn them out; but her spirit was of the old Colonial Dames and she was ever fearless as she stood at her door, ready to shoot, if necessary, to protect her home and little children.

In 1846, acting under instructions from Brigham Young, who had been made President of the Church following the death of Joseph Smith, they outfitted for the great move to the West.

They disposed of their home at a sacrifice, as did their neighbors, and spent the money thus gained on wagons, oxen, and provisions for the long journey. At that time Mrs. Thatcher was the mother of eight children, viz, Joseph Wycoff, Catherine, Mary, John Bethuel, Aaron Dunham, Harriet Ann, George Washington, Moses, and Hyrum Smith.

Her two oldest boys drove two of their four wagons, she drove the kitchen wagon, and her husband drove a wagon.

In the spring of 1846, they left Nauvoo, going West by way of Pisgah, where they joined the main body of pioneers, reaching Omaha in mid-summer. They made camp in Cutler's Park, afterwards known as Winter Quarters, where they built a shelter of rough logs for the winter. They pastured their cattle on the Missouri River bottoms and put up some hay.

That winter was a dreary and unhappy one for the people, as there were so many poor and helpless among them. The sanitary conditions were not good, they were not well protected from the weather and the lack of vegetables and fruit made the food unwholesome. The calling of the Mormon Battalion took many of the able-bodied men, some of whom left families unprovided for. It was a great comfort to Mrs. Thatcher and her family that they were able to help the poor and sick, and in company with Bishop Edward Hunter, her husband used often to carry food to the hungry and administer the last sad rites for those who passed away. The Omaha Indians also caused them much trouble by their depredations.

It was with renewed courage and hope, however, that they watched President Brigham Young and his party start for the West. About one month later the Thatcher family began the long journey with the main

body of the pioneer train, traveling in Daniel Spencer's hundred, Peregrine Session's fifty and Martin's ten. Only those who have taken just such a journey can imagine the weariness and toil that the people bore so uncomplainingly. Their hearts were happy and their spirit dauntless as they moved steadily toward the West.

On the Big Sandy they were met by Brigham Young and his party, who was on his way East after he had located a permanent abiding place on the shore of the Great Salt Lake. It was an intense pleasure for the body of pioneers to see their leader and learn from him that a place had been found for the people and that their long journey was nearly over. With renewed courage they went on, arriving in Salt Lake Valley September 23, 1847.

Mrs. Thatcher's husband and sons helped finish the old fort, and here they made their home that season and the next.

In the year 1848 her husband went with a party to quell the Indian uprising in the vicinity of Provo, and in the fall he went to meet other immigrating companies who needed help to reach the valley.

The same season they raised a crop of corn and wheat on Mill Creek bench, all hands having to fight crickets to be successful.

At this time her oldest daughter, Catherine Thatcher, married Edward Holden, a member of the Mormon Battalion. She and her husband made their home in the southern part of Utah in the Cedar Fort Country, now known as Holden.

In the spring of 1849 Mrs. Thatcher and her husband felt that they would like to go to California. They therefore again turned their faces toward the west, and reached the place where Sacramento now is, July 4, 1849.

At that time it was only a river landing for miners' freight, which was shipped up the Sacramento River from San Francisco. During that season Mrs. Thatcher kept a summer eating house between Sacramento and Auburn, and her husband and sons freighted. In the winter they went to Sacramento, which was then being laid out in city lots. They bought some lots and built a home, but on account of the floods which usually came in the spring, they moved toward the more mountainous country. They spent one summer near Placerville, and in the fall they went to Mormon Island on the American River, where they engaged in placer mining. She did not like the idea of mining, however, on account of the influence on her young boys, so they left the mines and went to Salmon Falls, where they went into the hotel business. While here they were called to mourn the death of two children, Hyrum S. and Virginia, who was born in California. They remained here until 1853, when they took up a farm under government grant on Buckeye Creek, Yolo County. Their neighbor was a young man named William B. Preston, who afterwards became a member of the church and married their daughter Harriet Ann.

During their stay in California, Mrs. Thatcher worked indefatigably for her family and friends. Her home was always open to the elders of the church, and her own missionary work bore good fruit. She was an unusually well informed woman and her knowledge of the Bible and church works was remarkable. She made many friends, among them being Henry G. Boyle, then in the mission field, and Dr. W. F. Anderson, a near neighbor and life long friend whose fine medical and surgical work was so valuable in the early days of Utah, to which he came in company with the Thatchers.

In 1857 feeling that they would be happier and more contented with people of their own religion, they returned to Utah, arriving in Salt Lake City August 17, 1857. At that time, although the mother of thirteen children, only six of them living, Catherine Thatcher Holden having died in 1856, leaving a family of five children.

Three sons, John B., Aaron D. and Moses, then a lad of fifteen years, remained in California to fulfill missions to which they had been appointed. They were called from the mission field by President Young on account of the coming to Utah of Johnson's Army, and in company with William B. Preston arrived in Utah January, 1858.

Her two sons, Joseph W. and George W., were sent with a company to guard Echo Canyon. In February, 1858, her daughter Harriet A. married William B. Preston.

When Brigham Young called the people to go south to avoid the army, Mrs. Thatcher and her family also went, staying for a time in Payson. When the excitement subsided, however, they returned to Salt Lake City.

In 1859 her daughter, Harriet Thatcher Preston, and her husband, in company with John and Aaron went to Cache Valley to make their home. Mr. Thatcher told the young people to take up flour and saw mill sites for him and he would locate permanently in Logan. They therefore took up the site on which the "Thatcher Flour Mill" now stands, and in 1860 Mrs. Thatcher and her family moved to Logan. They built a small flour mill, which has since developed into a large business, and a saw mill, and they made their home on the site now occupied by the Brigham Young College. They also opened the first general store in Logan, sending to San Francisco and Omaha for goods.

During these years of travel and home building Alley Kitchin Thatcher showed herself a true pioneer in every sense. She had early learned the art of spinning and weaving and she had a loom house built and here she spent much time weaving and teaching the younger women the art. They wove dress fabrics, bed spreads, blankets and carpets. Her husband was a successful merchant and mill man, and she had the pleasure of seeing her children become leading citizens and churchmen.

Her own work in Logan was not a public character but the fine hospitality and far reaching philanthropy of Mother Thatcher, as she was affectionately called will always be remembered by those who were fortunate enough to know her.



THE OLD ENDOWMENT HOUSE

HISTORICAL NOTES.

THE ENDOWMENT HOUSE

Throughout the columns of this work are frequent references to the Endowment House, hence the interest centered in our picture of the old historic building. The picture was taken during the building of the Temple and the large blocks of granite seen in the view are now resting in the walls of that magnificent monument to the faith and works of Utah's Pioneers. The same sacred work that was performed in the simple old building, seen here, is now attended to in that grand, great and glorious pile of Masonry and Art—The Temple.

Rhoda Chase Stoddard Hinman:—Daughter of Isaac and Phoebe Ogden Chase was born in the town of Sparta, Livingston County, New York, September 29, 1830. She was the fourth daughter, there being Sylvia, Desdemona, Maria, older, and George and Louisa younger. She lived with her father's family at their nice home on a farm, producing everything needed, sheep, flax, fruit, grain, sugar bush, making from eight hundred to a thousand pounds every spring as the sap was more plentiful, raising hogs, cows, honey, everything needed to make him an independent farmer. In the spring of 1838 Patriarch Brown came there with the gospel. She was baptized by him on her birthday when eight years old. Mr. Brown lived there several months. Her father built him a house among this colony of well to do farmers. He raised up the branch there and the meetings were held at her father's house. The Chase farm was offered for sale and about a year later they sold out and went to Nauvoo. There was a company of eleven wagons carrying the families, and arrived in Nauvoo in the month of July.

Isaac Chase bought a lot and built a house about a quarter of a mile northwest of the temple and about one half mile from the Mississippi River. He also bought a farm four miles north of the City of Nauvoo, and lived there four years, and was there when the Prophet was killed in 1844.

They left New York together with the Saints for Nauvoo, and upon arriving, before they unhitched their teams, they went to see the Prophet Joseph to see what he wanted them to do. The Prophet told them he had just been praying that the Lord would open the way for him to get means, as they were at the end of the rope to help the church without means. The brothers, Isaac and

Ezra, were both together and gave what they had, Isaac had only received a part of the pay for his farm, so Joseph sent him back to get the remainder in goods to stock the Nauvoo store and he was gone almost the remainder of that winter. The family suffered from sickness and fever while he was away, and a daughter, Maria, died. Rhoda, however, was young and strong and lightened the many household labors by her sunshiny presence. She later met and married Judson L. Stoddard on October 29, 1845. They left Nauvoo May 20, 1846, being among the Saints who were expelled from Illinois and compelled to seek a home elsewhere. Her father's family left a year earlier and went to Pisgah, the first stopping place after leaving Nauvoo. Here they built a little town town of logs houses and took up farms and quite a colony remained, while others as soon as they were able financially, journeyed on to Winter Quarters, now Florence, on the Missouri River. Here they stopped and laid out another town of cabins and farmed until able to make a next start. They left Winter Quarters May 20, 1848, and arrived in Salt Lake Valley September 20, 1848. Lived in the fort that was built by the pioneers, on what is now known as Pioneer Square in Salt Lake City, until the spring when they went to North Canyon, and from there to Centerville, where they resided for several years. After which they moved to Farmington, where the greater part of their family was born and raised.

She buried her husband January 9, 1880, after which she married a second husband, Morgan Hinman. They lived in Farmington for eighteen years and then moved to Cardston, Alberta, Canada, in company with one of her sons and his family, where she helped to pioneer this section of the country as well as having endured the hardships of Utah Pioneers.

At the present writing she has lived in Canada for twenty-five years, where she still resides and is in her eighty-fourth year, still well and an active Relief Society worker, setting examples of industry as well as bearing a faithful testimony to the truthfulness of the gospel of Jesus Christ. She has a large family of sons and daughters and many more than her own children can justly call her mother.

Emily Almira Rich:—Emily Almira Rich is the daughter of Emily Almira Merrill Cozzens and John Cozzens, and was born May 7, 1871, at Montpelier, Idaho.

She was married April 9, 1894, in the Salt Lake Temple

to Dr. Edward Israel Rich and to this union seven children were born, five daughters, Oertel, Cleone, Avon, Myrene and Mary Almira, two sons, Junior Edward and Thair Cozzens.

Mrs. Rich lived in Montpelier from birth until 1894, and in Ogden from then until present date.

Mrs. Rich is vice president of the Ogden "Daughters of Utah Pioneers," and second counselor of Weber Stake Relief Society.

THE PIONEERS.

From Kenner's "Utah As It Is."

More than half a century ago there appeared at the summit of one of the extreme western gorges of the Wasatch range, opposite the southern shores of the Great Salt Lake, a long, winding caravan of lumbering vehicles drawn by horses and oxen, whose sore-footed, weary tread indicated plainly enough how long and burdensome had been their journey; strung along in various positions was a motely array of men, women and children, dust-begrimed, travel-worn and rough-appearing, but with an expression of satisfaction upon each countenance because the end of the pilgrimage was spread out before them; the wearisome, wearing march was about concluded. Like a great jewel gleaming upon the shaggy breast of nature, our now celebrated inland sea appeared at the northwestern corner of the landscape, while all around and about was the dismal, colorless sterility which had for so long been the chief characteristic of the country traversed. These people had come from the far-away East and were not on speculation bent, otherwise they would probably have gone on and pitched their tents within sight of the golden-shored Pacific, which even then was a land of great promise. The exact date of their arrival was July 24, 1847, but a vanguard of a few men came in the day before. The people were Mormons, and their head and front was a man of religious tendencies and instincts named Brigham Young. He and his followers had had a pretty hard time of it crossing an unsettled, savage and barren wilderness of which they knew but little, to arrive at last in a place regarding which

HISTORICAL.

they knew nothing; but what they didn't know they proceeded to find out. They were looking out for a place to locate, where they would be so severely alone and so decidedly out of the way that the chances of another order to "move on," of which they had had several, would be exceedingly slim for a long time to come. They came, they saw, they conquered. The series of forced marches which eventuated their arrival here commenced at the Missouri river some three months previously. Those who now make the trip in half that number of days and have never "teamed it" across the plains can form no conception of the trials and travails besetting that all but desperate invasion of the dark domain of our continent. It was an experience not to be sought or coveted, but being possessed became a treasure of incomparable value. It made the refugees—for such in some sense they were—sturdy where irresolution had been, strong where weakness had existed, united in place of drifting apart, and hopeful of a successful outcome where previously there must have been some measure of dubiety.

It was altogether one of the most splendid performances from which the genius of progress ever withheld his smiles until complete success had crowned the performers' labors. When they could not make twenty miles a day they got as far as they could, and when progress was impracticable they waited patiently till the difficulties were overcome. Notwithstanding cattle or horses occasionally being lost, wagons breaking down, the scarcity of nourishing food, the uncertainty and apprehension naturally prevailing as to what the next march would develop, the sickness, the sadness, the sorrow and even the few deaths that occurred, there was no faltering from the purpose in chief, no deviation from the straightforward course, and no laxity in reliance upon the "protecting power of Divine Providence." So they jogged along.

Around camp fires at night, and occasionally while plodding their weary way by day, songs made to order could be heard, the chorus being generally of the uproarious style and given with a vocal vigor that made the welkin ring and let the lurking savages know that the travelers were by no means afraid of being heard. One—a fair sample of these "songs"—ran like this, the tune being "Old Dan Tucker:"

Out the way for California,*
In the spring we'll take our journey,
Far beyond Arkansas' fountains,
Pass between the Rocky Mountains.

Old Governor Ford† he is so small
He has no room for soul at all;
He neither could be damned nor blessed
If heaven and hell should do their best.

Then out the way, etc.

The Mormons are a wonderful set,
The devil never has beat them yet.
Some have wives and some have none,
But a hundred and ten has Brigham Young.

Then out the way, etc.

There was any amount more of this rought-and-tumble doggerel, but enough is produced to give an idea of its effectiveness; of the resonance and vehemence with which it was sung, would be quite impossible. It was a kind of surcease of sorrow, at once a means of dispelling for the moment the ugly memories of recently bygone days and affording a sort of relaxation, and as such was not without value. Surely those men needed relaxation. In addition to the troubles always apparent, they were weak-handed, and a large band of hostiles such as were numerous then, by making a rush could have blotted them out. The cause of this was the fact that 500 of their bretheren, all able-bodied, were also on "the way to California" by a different route and for a different purpose, they having entered the service of the United States in its war with Mexico, and are known in history as the Mormon Battalion. All of these came to Utah later on from the west, some of them having participated in the experiences and scenes which attended the opening up of the golden era and making of California the great Mecca to which the devotees of the Mammon god flocked. The Battalion did its work honorably and well and none were lost. Nor were their services required by the Pioneers, who were bothered less by Indians than by some of the other distrubing agencies of nature, but this must be classed among the things providential. Finally the journey ended as stated.

It is quite impossible even to imagine the sensations of

*In those days "California meant pretty much everything west of the Rocky Mountains.

†Governor of Illinois at the time of the Mormons' persecutions.

the people at that time. They were free from the visitations of mobbers and marauders, and, notwithstanding the subdued glare of hostile campfires at great distances and the discordant serenades of the nearer wild beasts, could at last lie down in peace and sleep the undisturbed sleep of those whose consciences are void of offense. Their vigils were relaxed and they were at last free as the mountain air which fanned their cheeks and imparted vigor to their wearied bodies—American citizens, driven from their birthright, hounded from pillar to post, plundered, assaulted, all manner of religious and political persecution showered upon them—free at last as such citizens, but upon foreign soil! They were monarchs of all they surveyed now, the owners of all things surrounding them. There was none to oppose, as well as none to welcome; even had there been, the form of greeting must have been, "You are welcome to this vast field of nothingness; enjoy it if you can." In this time of hardships ending but to begin anew, was there any thought of separation from the land to which they belonged but from which they had been expelled? If so, here was their grand opportunity. Their feet pressed the soil of Mexico, and even its laws could not reach them, so political as well as social independence was all at once within their grasp. How different from all this was what they actually did! The independence they sought was that promulgated by Thomas Jefferson, not of Jefferson Davis; they would add to, not take from, the domain of their country, and their first important act, aside from securing some measures of personal comfort, was the hoisting of the Stars and Stripes on a neighboring peak, thus proclaiming the new country to be territory of the United States, following this, as soon as practicable, with the organization of a provisional State government and making a formal request for admission as one of the grandsisterhood.

"Friendship is more to be valued than love; for love is a thing a man can buy and a woman can get for nothing."—The Cynic's Calendar.

"In the mud and scum of things, there always, always something sings."—Emerson.

"Make it your habit not to be critical about small things."—Edward Everett Hale.

A paper—weekly—entitled "The Mormon," was published in New York in 1855.



Sarah M. Kimball

Emma Smith

Elizabeth Ann Whitney

PRESIDENT AND OFFICERS FIRST RELIEF SOCIETY

MEMBERS OF THE CHERRY FAMILY—
CENTERVILLE.



Amelia Smith.



Rebecca A. Porter.



Grandma Cherry.



Margaret Brandon.



Sarah Jane Winter.



DAVIS COUNTY PIONEERS' DESCENDANTS.



Cornelia Arbuckle.



Octavia A. Burnham.



Grandma Rollins.



Mary A. Richards Streeper.



Mary E. Smith.

BIOGRAPHICAL SKETCHES.

DAVIS COUNTY PIONEER DESCENDANTS

Davis County Pioneers and Descendants:—Among the Pioneers of Centerville the opposite page contains ten representatives of representative families. The first five—the top row—are of the Cherry family, well known pioneers, and the bottom row are the first two, sisters, ideal Utah girls: Grandma Rollins, who has a numerous posterity and has accomplished much good in her home town; Mary A. Streeper, deceased wife of Wm. H. Streeper, one of the early Pony Express Riders, and Mary E. Smith, one of the pioneer stock that accomplished things and toiled.

HISTORICAL NOTES.

Hulda Cardelia Thurston Smith:—Daughter of Thomas Jefferson Thurston and Rosetta Bull Thurston, was born June 1, 1846, in Van Buren County, Iowa. She married Willard G. Smith in Salt Lake City, April 14, 1865. Here she lived until 1851, moving to Centerville, Davis County, where they lived until 1858. They then moved to Morgan County living there until 1902, when they moved to Logan, where they now live.

She joined the first organization of "Daughters of The Utah Pioneers" in Logan in 1907. In 1912 she became a counselor to Mrs. Luna Y. Thatcher, who was President of the Central Board in Logan. She was President of the first Primary Association in Milton, Morgan County. She acted as President of the Ward Relief Society for many years, and as Secretary of the Morgan Stake Relief Society for eighteen years. She taught the first school in Morgan County, in a log house, which had a dirt roof. The school was dismissed many times on account of rain leaking through the roof.

Mrs. Smith was President of the Columbia Club, in Morgan County, organized to get an exhibit for the Chicago Fair in 1892. A successful County Fair was conducted. An exquisite silk set, ladies collars and cuffs, etc., which took second prize was her product.

Mrs. Smith's father built the first wagon road into Weber Valley. Her husband, Willard Gilbert Smith was a survivor of the Haun's Mill massacre and the son of Warrin and Amanda Smith. His father, Warrin, was killed in the massacre. Mr. Smith was a member of the Mormon Battalion and was President of the Morgan Stake from its organization until 1896. He died in Logan, November 21, 1903, leaving his wife and twelve children.

Mrs. Smith studied medicine in addition to family cares, receiving a state certificate. Besides tending to her large family of twelve children, giving them due attention, she found time to practice medicine many years.

Adeline Hatch Barber:—Daughter of Herzekiah Hatch and Aldura Sumner was born January 26, 1834, at Lincoln, Addison County, Vermont. She was married to George Barber at the old Endowment House in Salt Lake City.

In the spring of 1853 she moved from Salt Lake to Nephi where she stayed three years. From there they went to Fort Supply, living there for two years and from there she moved to Lehi, staying there until 1860, when they moved to Smithfield, Cache County. Here they lived until 1884. From Smithfield, Mrs. Barber was called to labor in the Logan Temple where she served faithfully for twenty-two years, doing a great and noble work.

During her younger years while living in Smithfield Mrs. Barber served nine years as counselor in Relief Society, eight of which she also held the office of President of the Retrenchment Society. Mrs. Barber served nine years as President of the Relief Society. After serving three years as counselor to Jane E. Molen in Cache Stake Primary she was called to fill the office of Stake President in which she acted fourteen years.

During these years she was engaged in the silk industry, but she never forgot her calling and was always ready to help those in need. She was always ready and often assisted the Bishop in setting apart an officer or a Priest to bless a baby, a patriarch to bless the oil or an apostle to give a blessing.

All her life has been devoted to administering to the sick and needy, laying out the dead, and blessing and comforting the living.

Elizabeth Rebecca Ashby Snow:—Wife of Erastus Snow, was born May 17, 1831, at Salem, Massachusetts, the daughter of Nathaniel Ashby and Susan Hammond.

With her parents, in 1842, she moved to Nauvoo, and that same year was baptized by Erastus Snow. At the age of fourteen years she with her parents were driven from Nauvoo and started for Winter Quarters, but her father died and left her mother with eleven children. They spent the winter of 1847-48 at Winter Quarters, and here on December 19, 1847, she became the wife of Erastus Snow.

With her husband she arrived in Salt Lake City September 20, 1848, and lived in the Old Fort that winter.

In 1849 her husband went to Scandinavia on a mission and she went out sewing for a living until his return in 1852. In 1858 she moved to Provo, where she lived until 1861, when she with her husband moved to St. George, where she lived until 1884, when they moved to Mexico to establish a colony there.

Mr. Snow died in Salt Lake City, May 27, 1888, and after his death Mrs. Snow went to Mexico for a short visit, returning to St. George, where she lived for a number of years, then moved to Salt Lake City, where she has since resided at her home in the Eighteenth Ward.

Sarah Melissa Kimball:—Mrs. Kimball was the wife of Hiram S. Kimball; was born December 29, 1818, in Phelps, Ontario County, New York, the daughter of Oliver Granger and Lydia Dibble. She moved with her parents to Kirtland, Ohio, and here became closely associated with Joseph Smith. As a girl she had good opportunities for cultivation and advancement, which helped her in later years as a teacher and leader among women. Miss Granger became the wife of Hiram S. Kimball at Kirtland, Ohio, but lived in Nauvoo.

Mrs. Kimball was one of the organizers of the Relief Society, on March 17, 1842. She came to the Great Salt Lake Valley in 1852, and settled in Salt Lake City, where she lived until the day of her death.

Mrs. Kimball was made president of the 15th Ward Relief Society when the Relief Societies were organized on February 9, 1859. On June 19, 1880, she was chosen secretary of the General Board of Relief Societies and on October 10, 1892, when the society was incorporated she was chosen one of the vice-presidents, which position she occupied at the time of her death, which occurred December 1, 1898, in Salt Lake City.

She was an active suffragist, was President of the Utah Suffrage Association and later her name was on the roll of honor of the National American Suffrage Association as honorary Vice President.

Josephine Snow Tanner:—A daughter of Erastus Snow and wife of Joseph M. Tanner, was born July 19, 1859, at Salt Lake City, Utah.

Mrs. Tanner was educated at the public schools of Salt Lake, at the Brigham Young University of Provo, and at the University of Utah. At one time she was President of the Young Ladies' Mutual Improvement Association.

Mrs. Tanner at present is residing with her husband and family at 2321 South 8th East, Salt Lake City, Utah.

BIOGRAPHICAL SKETCHES.

MEMBERS OF C. C. RICH'S FAMILY.

Mary Ann Phelps Rich:—A Daughter of Morris Phelps and Laura Clark Phelps, was born August 6, 1829. She was married to Apostle Charles C. Rich in the Nauvoo Temple in 1846 and this union was blessed with ten children: Mrs. F. A. Pomeroy, Cheney, Washington, William L. Rich, Paris, Idaho; Amasa M. Rich, Paris, Idaho; Mrs. H. S. Woolley, Salt Lake City; Dr. Ezra C. Rich, Ogden, Utah, and Dr. Edward I. Rich, Ogden, Utah, all living. Four children died as infants.

Mrs. Rich lived at Jackson County, Missouri, and Nauvoo, Illinois, and came to Salt Lake with the Pioneers of 1847, driving an ox team across the plains. She was a Pioneer to San Bernardino, California, in 1856, where she lived for four years, moved to Bear Lake, Idaho, in 1864, and made her home there the remainder of her life. She died April 17, 1882.

As a Pioneer Relief Society member and worker she was very active and useful, making many Endowment suits and especially aprons. She was an ideal wife and mother, possessing splendid natural ability and a most excellent memory.

Sarah Jane Rich Miller:—The eldest child of Apostle Charles C. Rich. Mrs. Miller came to Utah with her parents as a pioneer. She has seen all the persecutions and sufferings of her people and now, at an advanced age, is one of the active supporters of the principles learned in her childhood.

Drucilla Rich Streeper:—Mrs. Streeper is the youngest child in a family of fifty children. The daughter of the youngest wife of Apostle Charles C. Rich (Harriet Sargent Rich).

Harriet Sargent Rich:—Daughter of Able Morgan and Sarah Edwards Sargent, born October 23, 1832, in Fountain Co., Ind. Her father, a school teacher, passed through the sorrow of burying his wife while being driven from their home and exposed to hardships. Seven children were left in his care, the eldest, Martha J. Mowery, eleven years old, the youngest Caroline Sargent, two years. The mother a kind intelligent daughter of wealthy parents, was taken back to the old homestead in Indiana and buried. Poverty and the loss of his companion forced him to leave his youngest children with their grandparents who later refused to give them up. A skiff, or boat was made by the father. The children were stolen away and taken down the Mississippi river to a place of

safety. Preparations were then made and the family started on their great journey to find a home in the West.

Later—Sister Harriet Rich passed to her final rest, a few weeks after the above was written. One of the most honored, respected and beloved of the remaining 1847 Pioneers.

Minerva Rich Woolley:—A Daughter of Charles C. Rich and Mary A. Rich, was born August 7, 1854. She was married to Hyrum Smith Woolley October 6, 1873, in the Salt Lake Temple, and nine children were born to them, viz: Hyrum Smith, Jr., Clara, (deceased), Mary Ellen, Ernest Rich, Cora, Kenneth Rich, Minerva, Roland Rich, and Veda.

In 1873 Mrs. Woolley with her husband went on a mission to the Hawaiian Islands for a period of four years, and while there two children were born to them, Hyrum Smith, Jr., who is still living, and Clara Woolley, who died at the age of eleven months, on the return home.

After the return from the mission she lived at Paris, Idaho, until 1906, and then moved to Salt Lake City, where she still resides at 1163 2nd Avenue.

Mrs. Woolley has taken an active part in Church Work, especially in the Relief Society and at present is a teacher in the Eighteenth Ward of Salt Lake City.

Mary Ann Rich Pomeroy:—Daughter of Charles C. Rich and Mary Ann Phelps, was born in Salt Lake City, May 15, 1850.

Mrs. Pomeroy was married to Dr. Ashbel Pomeroy, January 10, 1875, and has lived in Cheney, Spokane County, Washington, ever since.

Elizabeth R. Pratt:—"Libby Rich," as she was known in her maiden days, was born October 6, 1849, corner of South Temple and First West streets, on the lot where the large "Cannon House" now stands, Salt Lake City, Utah. She was a daughter of the late Apostle Charles C. Rich and Sarah D. Pea Rich. Her childhood days were mostly spent in the various schools which were then afforded, known as "Ward" and "Private" schools,

Mrs. Luna Rozetta Rich Waldo:—A daughter of Chas. C. and Harriet Sargent Rich. Was born at Paris, Bear Lake County, Idaho. Sister Waldo was married to Elijah P. Waldo at Logan, Utah, October, 1886. Her home after marriage was at Conor, Cassia County, Idaho, where her husband was engaged in farming and teaching school. Sister Waldo was very ambitious, studious, quick to learn, and willing to assist in the home duties, always taking

advantage of opportunities to learn. She was a real student and taught school several years before and after marriage. She studied music and bought herself a fine organ. She was a religious girl and her example was praiseworthy. Was an interested worker in Primary, Mutual and Sunday School organizations, holding offices in each. Sister Waldo was the mother of two boys. She was faithful to every trust and passed away in her 24th year. Her life was pure and noble, without a stain to grieve her loved ones.

Martha Caroline Rich Parrish:—Always known as Caddie, was born February 25, 1859, at Centerville, Utah. She was reared in a large family and taught to think of others, and to be self supporting. The strict discipline of her parents, attended with loving kindness and watch-care, she regards as one of the greatest blessings of her life. She loved books and took every advantage of attending school. In those days the graded school was unknown to them. There was winter and summer school, and she taught several summers. At twenty-one years old she married Samuel J. Parrish of Centerville, Utah, December 24, 1879. A new life was before her. In 1881 a beautiful baby boy was born to them. His name, Joel Samuel Rich. This child is and always has been a blessing to them.

HISTORICAL.

Mary M. Dunford Richards:—A daughter of George Dunford and Sarah Jones Dunford was born March 5, 1858, at St. Louis, Missouri. October 16, 1876, she was married to Lorenzo Maeser Richards in the Endowment House, Salt Lake City, and three children were born to them, Lorenzo Maeser Richards, Jr., died September 18, 1879; Mark Dunford Richards, died March 12, 1883; and May Pearl Richards McFarlane, now living at Ogden.

From St. Louis, Missouri, she moved to Salt Lake City, September 26, 1867, and lived there until October 16, 1876, when she moved to Ogden, where she still resides, at 2525 Fowler Avenue, and where her husband died December 21, 1883.

Mrs. Richards is an active member of the "Daughters of the Utah Pioneers," of which organization she was President from February, 1914, to February, 1916. She also is very active in Church work; was President of the Primary Association of the Second Ward of Ogden from November, 1884, to December, 1896; for ten years was a Sunday School teacher and at the present time (July 21, 1916) is Second Counselor of the Twelfth Ward Relief Society of Weber Stake.



Rich, Mary A.



Miller, Sarah Jane Rich



Streeper, Drucilla Rich



Rich, Harriet Sargent

MEMBERS OF PIONEER C. C. RICH'S FAMILY.



Woolley, Mrs. Hyrum S.



Pomeroy, Francis A.



Pratt, Elizabeth Rich



Waldo, Harriet S. R.



Parrish, Caddie Rich

BIOGRAPHICAL SKETCHES.

GROUP OF PIONEER MOTHERS AND DAUGHTERS No. 5.

Agnes Taylor Schwartz:—Was born, October 2, 1821, in Westmoreland, England, she was the daughter of Jas. and Agnes Taylor. She accepted the Gospel while in the old country, and came to America with her parents arriving in Salt Lake City in 1847. She endured all the hardships of the pioneers, walking nearly all the way from Nauvoo, besides raising a large family. She kept house for President Taylor seven years while he lived in Gardo House. She was President of the Relief Society in the 14th Ward for a good many years, also worked in the Logan Temple for fourteen years steady. She was always a hard worker, and willing to lend a helping hand to any one in need. She passed to the Great Beyond, December 12, 1911.

The subject of this sketch is one of the stalwart spirits which the troublous scenes that characterized the early history of the Latter-day Saints tended to develop. Even as the heroism latent in men's natures becomes most apparent in times of war, when surrounding circumstances appeal with force to the courage, patriotism and self-sacrificing disposition of the participants, so also hardship, adversity and religious persecution, such as the Saints during the Nauvoo and succeeding periods of their history were familiar with, are eminently calculated to arouse the noble qualities of the fair sex qualiteis that render Mrs. Lambert conspicuous among her associates who, as a rule, may fairly take rank among the best of womankind.

Sarah Jenne Cannon was born September 11, 1839, at Camden, Upper Canada, where her parents temporarily resided. Her father, Benjamin Prince Jenne, and her mother, Sarah Snyder, were both of old American families and were both descended from revolutionary soldiers. Her grandmother, Olive Lincoln, was a cousin of Abraham Lincoln. An ancestor, John Jenne, came over in 1623 in the "Little James," of which he was part owner. He later became a member of Governor Bradford's staff.

The subject of this sketch was married to James Hardwick McCarty on October 5, 1855, in Salt Lake

City. They two thereupon took up their residence at Mill Creek near the home of Mrs. McCarty's parents.

A pioneer mother of Utah. She was born at Eagletown, in the county of Boone, state of Indiana, on January 26, 1838. With her parents, James and Elinor Cragun, she moved to Nauvoo about 1844; crossed the plains and came to Utah by ox team in 1849. She was then eleven years of age, and walked most of the distance.

The Cragun family located at Mill Creek (Cottonwood), Salt Lake county, and engaged at farming.

For more than twenty years past she has served as a Temple worker, being among the first called to that labor when the Salt Lake Temple was completed.

Sarah Louisa Norris Decker:—Daughter of David and Sarah Louisa Norris, was born, May 23, 1824, at Montague, New Jersey.

Mrs. Decker's father was killed by the mob at Nauvoo, and her mother died six weeks later.

At the age of thirteen years, Mrs. Decker drove her own ox team across the plains in A. O. Smoot's company, arriving in Salt Lake Valley, September, 1847.

She married Charles Franklin Decker, in Salt Lake City, 1854, and with him withstood the hardships of Pioneer life.

Mrs. Decker was very faithful and did good whenever opportunity afforded. She was the mother of twelve children, two of whom are living.

Sister Mary S. Smith is the proud mother of seven children, six sons and one daughter. Her eldest son, John, was born at the old Smith home in the Sixteenth Ward in 1838. Once again our heroine entered the lists of medical students, this time under Dr. Mattie Hughes Cannon, to further qualify herself for motherhood. Her second son, Calvin, was born in 1890, and in 1892 Mary moved to Franklin, Idaho, to make a home or a place of refuge for the family in case of need.

Our heroine, like her sainted mother, partook of that undoubted firmness, that true devotion and unswerving integrity, to the Lord and His servants from birth. Sister Mary Schwartz Smith was born in Utah from a later marriage of Sister Agnes, after they were established in Salt Lake. Her father was William Schwartz, by birth

a German, a miller by occupation. Mary was born in Holliday, Cottonwood, April 30, 1865. The home of the family was in the Fourteenth Ward, Salt Lake, where Mary shared the common lot of the rest of the pioneer children, attending the public school in her ward and the Deseret University, which she attended after the family returned from St. Thomas, in Dixie. The Deseret University was held in the building now occupied by the Salt Lake Knitting factory, on the corner of Second West and First North Streets.

She is devoted to her splendid sons, towering above her as they do in supreme physical manhood, and her highest aim in life is to rear them in the nurture and admonition of the Lord. Life and duty are very solemn realities to Mary Schwartz Smith.

Ann Cannon Woodbury:—The subject of our sketch is a sister of Utah's greatest statesman, George Q. Cannon, and a daughter of George and Ann Quale Cannon. She was born January 28, 1832, at Liverpool, England. Her parents came to America in 1842 and took up their abode at St. Louis until the next spring, when they moved to Nauvoo. In 1846 they left Nauvoo and come to Utah October 6, 1847.

On February 17, 1853, she was married to Orin Nelson Woodbury at Salt Lake City, and in 1861 the pair were among those called on missions to settle Utah Dixie. They settled in St. George, where she now resides.

During her long, active life, Mrs. Woodbury has accomplished a great deal of good. She has made the clothing for her family, spinning and weaving the cloth and making their straw hats and even making shoes for the babies. Mrs. Woodbury is the mother of ten children, all of whom are living and have families, and has living seventy-three grandchildren and sixty great grandchildren.

She has been an ardent worker industriously as well as ecclesiastically, being a strong advocate of home industry. She was a member of the state silk commission as late years, being very energetic in promoting that industry. She has also done much to advance the bee

BIOGRAPHICAL SKETCHES.

industry. To conclude, Mrs. Woodbury is one of the kind that build commonwealths, yes, even republics, and empires. She is an honest, industrious, intelligent, healthy and energetic woman.

As an illustration of the energy and executive ability that have characterized her it may be mentioned that during a great part of her life she has managed her household affairs without hired help, and always been a most hospitable entertainer of friends, besides devoting a large proportion of her time to the charitable work mentioned.

She has made two trips to Europe, being absent four and six months respectively, the time being largely spent in gathering genealogical information.

Of the fourteen children who have been born to her, eleven grew to maturity and married, and nine of them are still living. Her direct progeny also includes ninety-two grandchildren, eighty-four of whom are living, and ninety great grandchildren, eighty-four of whom are living. From now on her posterity will doubtless increase at a greater ratio than ever.

Mrs. Woodbury has been an indefatigable worker in church duties, and has traveled thousands of miles for the St. George Relief Society, always doing good service and helping, not only the church work, but individuals in need of help. In 1880 she was called to work in the St. George Temple and has faithfully filled that mission ever since. She always has a strong testimony of the truthfulness of the gospel and the church she believes in. She was president of the Stake Primary Association for twenty-three years and counselor in the Stake Relief Society ten years and president eleven years.

Mary J. Ayres Young:—Born June 12, 1835 in Ashby, DeLa Zoutch, England, father Joseph Ayres and mother Mary Thornton. They were all baptized in the Mormon Church in Birmingham, England in 1842 by Parley P. Pratt. Emigrated to America in 1842, arriving first in New Orleans. In the same year went to Nauvoo, Ill., where the Prophet Joseph Smith, a frequent visitor at their home, advised their going to St. Louis on account of illness. From St. Louis the family went to Baltimore, and in that city heard of the martyrdom of the Prophet Joseph. They came to the Salt Lake valley in 1852, crossing the plains driving an ox team. Mrs. Young's mother died in 1859. Mrs. Young was married to Joseph A. Young, eldest son of President Brigham Young in 1852 and is the mother of ten children, four of whom survive, while six have died. The living children are Mrs. W. W. Mackintosh, Mrs. Kate Y. Hall, Mrs. L. Schweitzer and Briant S. Young.

May Leone Decker Puffer:—Is the daughter of Charles Franklin Decker and Sarah Louisa Norris. She was born August 17, 1865, at Salt Lake City.

Mrs. Puffer lived in this city until 1872, when she moved to Lehi, Utah, and lived there until 1874. From there she went to York, Utah, and lived there until 1876, moving back to Salt Lake, where she lived until 1885.

Mrs. Puffer was married to Herbert William Puffer, September 30, 1885, at Sacramento, California, and resided in San Francisco from marriage until 1915, moving to Santa Rosa, California, where she now resides.

She is a member of the society, "Daughters of the Utah Pioneers," and is a member of the Church of Jesus Christ of Latter-day Saints.

HANDCART PIONEER OF 1856.

Sarah Walters Clayton:—Sarah Walters Clayton was born Friday, November 16, 1838, in the village of Istaken, near Sheffield, England. She was the first of five children of Archer and Harriet Cross Walters.

Her first exploit occurred at the age of two years, when on learning that her mother had no butter, she toddled over to the village store and said to the kindly woman in charge, "butter, mover, butter." As in after life when she made up her mind to do anything she usually got her way, so in this case it is needless to say her mother got the butter.

In England in early days the girls' education was sadly neglected. It was considered only necessary to see that the boys went to school. So in this case, although Sarah longed to go to school. She received only a Kindergarten training, while her brother was given every chance. Her father was a carpenter by trade and very fond of his oldest daughter, and when his business took him out of town, Sarah many times accompanied him. She spent much of her time, during her early maidenhood, as nurse girl in different English families, learning to love and to be loved by her employers. She first met her husband-to-be in England while he was on a mission preaching the Gospel; however, their acquaintanceship did not ripen into friendship until she met him again in America.

On March 18, 1856, her parents having been converted to the Mormon faith, the family left Sheffield never more to return. Sarah was then 18 years old. The trip across the ocean in a sailing vessel took about six weeks and was very eventful to Sarah and her folks. I have heard her tell of the storms at sea, the odd shaped and num-

erous fish, the games and amusements of the young people, and the way the dead were buried in the ocean. Although there were many hardships on shipboard and often not very much to eat, Sarah was young and interested. She also loved her father very much and enjoyed his companionship.

The family reached Boston, May 1, 1856, and from there continued their journey across the plains by foot. Sarah had shoes at first, but these soon became too small and she wended her way through the dust and pools of water barefooted. There were many hardships on the plains. The company walked on an average of from 15 to 20 miles a day; they were also rationed as to food and very seldom were their appetites satisfied. One day Sarah and her sisters were trudging along ahead of the rest of the company, when a severe lightning storm came on. They were enjoying themselves paddling through the rain puddles, when suddenly a man near them was struck dead with lightning. One would suppose Sarah would have feared a storm the rest of her days, but to the contrary she loved to watch the lightning. However, after having crossed the plains she was not anxious to travel any more and could not be prevailed upon to take a trip back to her native land, in later years.

Towards the end of the journey buffalo herds were met and plenty of buffalo meat secured. Many of the company, including her father, ate too ravenously of the meat and suffered for it. The father of Sarah took sick through this cause and never regained his strength. This was the first great sorrow of Sarah's life; it was unnatural for her father to become morose and lose his buoyant spirits and it was a great shock to her to have him forget to answer her questions or show any interest in her. The company reached the Valley in September, 1856, and two weeks after, through lack of proper care and medicine, Archer Walters died, to the great grief of his daughter.

On November 30, 1856, some two months after her arrival in Utah, Sarah Walters went with William Clayton to President Brigham Young's office, and the latter married them for time and eternity, under the new and everlasting covenant.

Sarah Clayton, our subject, was the mother of 11 children, eight of whom survive her. Her husband died in 1879, leaving her to battle for her family as best she could. She lived for 35 years after him, patiently giving her energy and wholesome influence toward raising her family in the right way. She was a quiet, home woman. She departed this life at the age of 77 years, on Monday, March 1, 1915, at 5:45 a. m., leaving a host of loving friends and relatives to mourn her loss.



Swartz, Agnes Taylor



Lambert, Mary Alice Cannon



Cannon, Sarah Jane



McCarty, Lydia M. C.



Decker, Louisa Norris



Smith, Mary Swartz



Woodbury, Ann Cannon



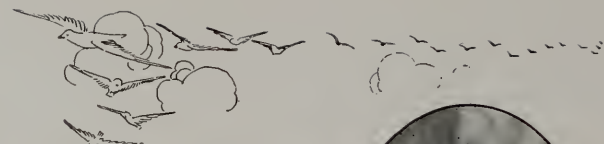
Snow, Phoebe Woodruff



Young, Mary J. A.



Puffer, Mary R. D.



PIONEER MOTHERS AND DAUGHTERS.

HISTORICAL NOTES.

Laura A. Jackson Barlow:—I am the daughter of goodly parents. My father, Henry W. Jackson was of the Mormon Battallion and became acquainted with my mother in Salt Lake City, who was Eliza Ann Dibble. She was the daughter of Philo Dibble, Sr. They were married February 3, 1850, the wedding reception being held at the home of one of President Brigham Young's wives. Father gave fifty dollars in California gold for the supper.

From this union six children were born, three of whom are living, namely, William Henry Jackson, of Lewiston, Utah, age sixty-one, and myself—Laura A. Barlow, age fifty-four, of Bountiful, and Mary E. Marrill of Trenton, age fifty-two. My father worked on the mail line, for which the United State Government were owing him one thousand and four hundred dollars. He went East in 1861 to try to collect, but did not succeed but was enlisted in the Civil War and was killed. Mother afterwards received a pension. By its aid and her own labors she clothed and educated her children with a good common school education. My brother and I both taught several terms of district school.

I married Wilford Barlow, 1876, and have had twelve children, eight boys and four girls, eleven are living. My husband was the son of Israel Barlow, Sr., and Elizabeth Haven. Our parents went through all the drivings of the Saints and they went with the famous celebration in Cottonwood canyon. They were numbered with those that went South in '58.

My parents also went to California to colonize, Apostle Charles C. Rich presiding over the colony. My mother died in Lewiston, Cache Valley, 1891. When my husband and I were married we went to Arizona to colonize in Lot Smith's company. We were there about one and one-half years then returned to Bountiful, where we have ever since lived. I have worked in the Mutuals and Relief Society, before closing will add that I do not remember much about the crickets, but have heard my mother tell of them, but I remember the grasshopper time when they were like a dark cloud before the sun. In closing will say I have a testimony of the gospel and pray that I and my family may ever be faithful.

Elizabeth Haven Barlow:—Daughter of John and Betsy Howe Haven, was born December 28, 1811, at Haliston, Mass., and returned to her loving Master on Christmas day, 1892, at Bountiful, Davis County, Utah. She was married to Israel Barlow, February 23, 1840, in Quincy, Illinois.

From Nauvoo, Ill., where they lived from 1840 until 1846, they moved to Salt Lake and then to Bountiful.

A sincere worker in the Relief Society while at Nauvoo, she was made President of the Society at Bountiful and served for the commendable period of 17 years.

As a student at Bradford and Amherst Seminaries, she secured a very good education, and taught school at Far West, Mo., and Nauvoo, Ill.

In her youth she was religiously inclined and received the Gospel in her home town in the fall of 1837.

In 1838, with her brother Jesse Haven, and her little niece eight years old, she came to Far West Mo., enduring the persecutions and privations incident to that period.

The good Master favored her with eight beautiful children, one of whom was born on the Plains at Horse Shoe Bend, Neb. There were six boys and two girls, and she now has 270 descendants, nearly all of whom belong to the Latter-day Saints.

She was married April 4, 1861, to George Washington Thatcher in the Endowment House at Salt Lake City. Her husband died at Logan, December 23, 1902.

She acted as Stake President in the "Daughters of Utah Pioneers" for two years from June, 1912 to June, 1914.

Elizabeth Murphy McLelland:—Elizabeth Murphy McLelland, daughter of Patrick Murphy, and Elizabeth Summerville Murphy. Born August, 1824, and married Thomas McLelland at Rutherglen, Scotland, February, 1842.

She accepted the Gospel in her native land. The day after her marriage, she sailed for America, the voyage lasting six weeks. She arrived in Nauvoo, Ill., in the spring of 1842, and here met the Prophet Joseph Smith and wife Emma, whom she learned to love. She heard the Prophet teach with great power the principles of the Gospel as taught by Jesus Christ. In company with her husband, she attended a banquet in the Mansion House, given by the Prophet to the stone cutters of the Nauvoo Temple. With her husband, she received her endowments in that sacred building on December 19, 1844. A blessing was given to her by John Smith (Patriarch) who said she should be a mother in Israel, and should have the care of many children, which promise was fulfilled.

After the martyrdom of the Prophet Joseph and Hyrum Smith, in Carthage, she saw their bodies as they lay in their coffins in the Mansion House. She remarked, "They would not have done this cruel deed in my country." It was truly a time of mourning. She passed

through the trials during the drivings and persecutions of the Saints in Nauvoo; made preparations for their exodus to the great unknown west, she would have been one of the first pioneers who entered the Valley in 1847, had her husband not given his means of transportation to the leaders of the Church, who were threatened with death, which necessitated their coming the following year. The Saints were given twenty-four hours to vacate their homes, her husband remaining on guard. She was put on a flatboat, the rain pouring down in torrents. In the company was Emma Smith. I heard her rebuke the men who blasphemed the Prophet.

Arriving in St. Louis, her husband became overseer of teamsters. He was soon able to purchase another outfit enabling us to leave for the west the following year, traveling with a yoke of oxen over the great desert, meeting Indians, and also killing buffaloes during their journey. They arrived in the Salt Lake Valley, September 22, 1848. Camping in the Old Fort, in the wagon, her first child was born dead, the 31st of December, 1848. The following spring, they moved to the 1st Ward. In the early 50's they moved to the 7th Ward, on the corner of 4th South and West Temple.

She was an active worker in the Relief Society, and President for some time. Her husband was in the Bishopric for many years.

Her home was noted for its hospitality. On May 12, 1876, she moved to their farm, which was known as the Big Field, on 3rd East and 11th South, living there five years. She then moved to her home on State Street, between 11th and 12th South.

Her husband died here May 12, 1890. She was the mother of eleven children—a pair of twins, a boy and a girl. She helped to raise six children of her son Edward, whose wife died. She was a true home-maker and mother—all that the name implies. Her talents were many—a beautiful seamstress. She was destined to come to this country to do the work for her people. She gave up her home, parents, brothers, and sisters—all she held dear to her—for the Gospel's sake, and remained faithful to the end, leaving a testimony to her children of the truthfulness of the Gospel. She died at her home in Farmer's Ward, on the 12th of April, 1900, surrounded by her children.

Sarah Murphy McLelland:—A daughter of Bishop Thomas McLelland and Elizabeth Murphy. Born August 9, 1858. Born in the 7th Ward, Salt Lake City, Utah, ten days after our people returned from camping on

HISTORICAL NOTES.

Provo Lake, after Captain Sidney Johnson's army had marked through our city and camped at Camp Floyd.

I am a twin—my mate, Edward M. McLelland, deceased.

I attended Franklin S. Richard's school. At ten years of age, I went to live with my sister, Mrs. C. W. Stayner, in Farmington, Davis County, residing there about four years, attending school. We then moved back to the city, to the 20th Ward, and lived there about three years, where I attended Carl G. Maeser's school, then returned to live with my parents in the 7th Ward. On the 12th day of May, 1876, our family moved to our farm on Third East and Eleventh South—it was then called the Big Field. Lived there for five years, then moved to my present home, 1828 South State, Farmers' Ward.

My occupation, for a time was dressmaking. In the year 1885, I was employed in the Z. C. M. I. for a number of years. In April, 1890, was called to be First Counselor to Sister Vilate Peart, in the Y. L. M. I. A. Held this position about ten years. On the 12th day of May, 1890, my father died. The following year, my twin brother's wife died, leaving him with six children under twelve years of age, the youngest only six months old. I assisted in raising my brother's family.

On the 12th of April, 1900, my mother died. The children remained with me until 1907, when my brother married.

In 1905, I was called to be a member of the Stake Board of the Granite Stake of Y. L. M. I. A. In April, 1909, received a call to fill a mission in the Central States. I labored in St. Louis, Mo., eighteen months, returning home on the 4th of October, 1910. In the spring of 1911, did missionary work on the Temple Block. December 2, 1910, was called to be First Counselor to President Zina B. Cannon in the Y. L. M. I. A. of Granite Stake. In May, 1911, was called to succeed Sister Cannon, who resigned. Was released May 12, 1911, to fill a call from President Joseph F. Smith to become a member of the General Board of the Relief Society.

On the 17th of November, 1913, in company with President Emmeline B. Wells, attended the National Council of Women, held in New York City. On our return home, we spent three days in Washington, D. C., were entertained by Senator Reed Smoot and family, returning home December 1, 1913. And am still traveling in the interest of the Relief Society. Have been a teacher for many years in the Sunday School of Farmers' Ward. In the spring of 1915, was called to be Assistant Teacher in the Theological Class.

Elizabeth Murphy McLelland:—Wife of Charles W. Stayner, was born January 3rd, 1850, in the 1st Ward, Salt Lake City, Utah.

She was the daughter of Bishop Thomas McLelland and Elizabeth Murphy. She was married October 28th, 1868, in the Endowment House, by Daniel H. Wells.

Within one year after her marriage, she moved to Farmington, Davis County, residing there about five years. She then returned to the City, making her home in the 20th Ward.

In 1880, she accompanied her husband on a mission to England, assisting him in his missionary labors. When released, accompanied by her husband, she visited the British Isles, looking up the genealogy of her parents.

She was an active worker in the Relief Society, also the Y. L. M. I. A.; firm in her testimony of the Gospel, as taught by the Prophet Joseph Smith.

She was a most lovable woman, having high ideals, fond of music, and literature, a devoted wife, an excellent housekeeper, hospitable, and possessed of great charity, a lover of peace. To me, an ideal woman and sister.

She traveled extensively, and while visiting the city of Washington, D. C., she was suddenly taken sick and died September 22, 1893, at the age of 43 years. She was buried in Grace Church Cemetery, Washington, D. C.

Celia Ann Hatch Woolf:—Celia Ann Hatch was born March 19, 1856, at Lehi, Utah. She is the daughter of Lorenzo Hill and Catherine Kerren Hatch.

Her father, Lorenzo Hill Hatch, left Nauvoo in 1846 and assisted in building the bridges and buildings at Winter Quarters. Mr. Hatch served as a member of the legislature which met at Fillmore, and later served three terms in the same body when it met at Salt Lake City. He filled a mission to England in 1856-7-8 and upon his return in 1861 he was elected mayor of Lehi.

Shortly after this he was called to go north and assist in settling Southern Idaho. He helped found the towns of Oxford and Lewiston. He obtained a charter for the city of Franklin and the people there elected him mayor in recognition of his services. He was ordained a patriarch in June, 1873. Two years later he went south to Arizona and New Mexico to preach to the Indians.

Her mother, Catherine Kerren, was a remarkable woman in many respects. She was pioneer of pioneers, one who spent her life in the work of building up and developing the waste and barren places of the earth. When her parents started for Utah her father was called

into the Mormon Battalion and the duties of the head of the family, she shared with her mother and sisters. She saw all the persecutions of the Saints in Missouri and Illinois and suffered with them. After marrying Patriarch Hatch she helped found the little town of Franklin and then, in 1875, went to St. George, remaining there until the fall of 1876 and then went to Arizona, later returning to St. George. In a few years the call came to go to Mexico and it was cheerfully obeyed.

Celia Ann Hatch lived at Lehi, Utah, until 1863, when her father was called to Franklin, Idaho, to preside as bishop. She was married to John A. Woolf, April 10, 1876, in Salt Lake City.

Mrs. Woolf lived in Hyde Park, Utah, after her marriage and assisted very materially in the church organizations. She acted as counselor in the Young Ladies' Mutual Improvement Association for two years and was secretary of the Relief Society until she was forced to give up all public work because of ill health.

Mrs. Woolf is the mother of four daughters—Catherine W. Hammond, Bertie Aldura Boke, Ethel Ball and Eva Savona Woolf. Mrs. Woolf is a woman of sterling worth and character. She has been a noble mother and an ideal home maker. The atmosphere that radiates from her home has always been one of love and harmony.

Margaret Elizabeth Joiner Elder:—Is the daughter of Henry Joiner and Elizabeth Whitingham, born July 27, 1873, and died April 28, 1910. She was married in Salt Lake City, March 7, 1858 to Joseph Benson Elder.

From her birthplace Oxfordshire her parents emigrated to the United States when she was fourteen years of age. On the way up the Mississippi River from New Orleans her father died of cholera. The widow with her daughters Margaret and Martha remained in St. Louis for six years coming to Utah with ox teams in 1856.

She lived and died a staunch Latter-day Saint, was a faithful wife and devoted mother, giving birth to seven children, but raised only two sons, namely Henry Benson and Edwin Lee Elder.

While a girl living in St. Louis, she received the gift of tongues, speaking in a meeting of the Saints the interpretation was given as her future life which later came to pass.

It was her one wish in life that she might pass away at the end of a useful life quickly. This was granted as she died without a struggle after a few hours illness at the age of seventy-two.



Phebe C. Woodruff Scholes.



Lucy Brown Smith.



Phebe Carter Woodruff.



Emily J. Smith Woodruff.



Lucy E. Woodruff Smith.



Emiline Woodruff Burrows.



Blanch Woodruff Daynes.



Emma S. Woodruff.



Clara Woodruff Beebe.



Mary A. Woodruff McEwan.



**PIONEER WILFORD WOODRUFF'S FAMILY
GROUP.**

BIOGRAPHICAL SKETCHES.

PIONEER WILFORD WOODRUFF'S FAMILY GROUP.

Phoebe Carter Woodruff Scholes:—A daughter of President Wilford Woodruff and an enthusiastic member of the Daughters of the Utah Pioneers.

Lucy Brown Smith:—Was the daughter of John and Edith Atherton Brown. Was born, January 4, 1820, at Biggleswade, Bedfordshire, England. She joined the Church of Latter Day Saints, January 1, 1843. With Elder Prime Coleman and family, she joined the 19th Company of Latter-day-Saints under Lorenzo Snow as Captain, and embarked at Liverpool, January 16, 1843. After a voyage of seven weeks and three days, they arrived at New Orleans, April 12th the same year. After her marriage to Elias Smith, August 7, 1845, at Nauvoo, they moved to Nashville, then to Iowa, following the expulsion from Nauvoo, and did not reach Salt Lake City until September 28, 1851, being detained by sickness and death. Sister Smith was pre-eminently a home builder, thoroughly versed in every domestic art, and very soul of hospitality. She passed to her Heavenly reward April 4, 1895, where she had been preceded by her husband on June 24, 1888. She was deeply mourned by four children and a host of relatives and loving friends.

Phoebe Whittome Carter Woodruff:—A daughter of Ezra and Sarah Fabyan, of American Revolutionary Ancestry, was born March 8, 1807, at Scarboro, Maine. She was married to President Wilford Woodruff, April 13, 1837, at Kirtland, Ohio.

Mrs. Woodruff lived at Scarboro, Maine; Cambridge, Massachusetts; Kirtland, Ohio; Nauvoo, Illinois; Liverpool, England; Winter Quarters, Nebraska; Council Bluffs, Iowa, and Salt Lake City, Utah.

She was a prominent worker among the first Relief Society organizations and first President of teachers in Relief Society work in the 14th Ward, Salt Lake City. Also an official worker in Deseret Agricultural and Manufacturing Society, and one of the Board of Managers of the Latter-day Saints Deseret Hospital.

She was a devoted wife and mother. She arrived in Salt Lake City October 14, 1850. Besides doing a great deal of Church work she raised a family of nine children and was with her husband on missionary work in the Fox Islands and England. She also accompanied him in his labors through many of the Stakes of Zion.

Emma Jane Smith Woodruff:—Was of revolutionary ancestry, being the daughter of Elias and Lucy Brown Smith, born on the Pioneer Trail enroute to Salt Lake City, October 28th, 1850, arriving with her parents in September, 1851. She was married to Wilford Woodruff, Jr., October 12, 1867, her's was a short, but busy life, married at the age of seventeen she accompanied her husband on a mission to St. Thomas (the Muddy), returning to Salt Lake in 1871, they were called to Randolph, Morgan County, Utah, where they remained until 1876, when they again came to Salt Lake City. She was the mother of four children to whom she was fondly devoted. She was always an active officer in Relief Society work, and an expert in domestic art. Her early death on May 8th, 1878, was directly due to the many hardships and privations endured on those early colonization missions.

Lucy Emily Woodruff Smith:—Was born January 10, 1869, at St. Thomas, Nevada. She is the daughter of Wilford and Emily J. Smith Woodruff and granddaughter of President Wilford Woodruff. Mrs. Smith has resided at St. Thomas, Nevada; Randolph, Utah; Chattanooga, Tenn.; and Salt Lake City, her present home 21 North West Temple street.

On May 25, 1892, she was married to George Albert Smith, a distant cousin, in the Manti Temple, since which time her husband has been ordained to the Apostleship of the Church. He has held many positions of trust ecclesiastically and politically and in the business world. At present he is the vice president of the Utah Savings and Trust Company's Bank, Salt Lake.

Mrs. Smith has held many position in the church and state. She was one of the committee who framed the constitution for the "Daughters of the Utah Pioneers," was Second Regent State Society "Daughters of the Revolution," and has held other offices in that organization. Mrs. Smith has labored a great deal with the Young Ladies' Mutual Improvement Association, and is at present a member of the General Board. She filled a mission in the Southern States with her husband and has traveled with him in every state in the Union and many European countries. She is the mother of ten children, and, while doing much public work, never overlooks their welfare.

Emeline Woodruff Burrows:—A daughter of the noteworthy Pioneer, Wilford Woodruff and Sarah Delight Stocking Woodruff. This family holds a most promi-

ent part in the events of the first settlements and the great cause of which those Pioneer men and women endured.

The incidents of the First Company, who layed out the path for this great commonwealth are facts which time can never erase, and one to preserve the fond remembrances of those beloved and devoted Pioneer Mothers.

This mother was born July 25th, 1863, marrying Mr. David C. Burrows, in the Logan temple. She passed to the great beyond in this city, May 25th, 1915. She is missed by her hundreds of friends and relatives as a loving and faithful follower to her calling.

Blanch Woodruff Daynes:—Mrs. Daynes is a native of Utah, a daughter of President Wilford Woodruff, and wife of the manager of the Daynes-Beebe Music Company. She is a good citizen, a loyal and loving wife, and a careful and attentive mother.

Emma S. Woodruff:—Mrs. Woodruff was the wife of the late Pres. Wilford Woodruff. She was born March 1, 1838, at Spring Hill, Davis County, Missouri. A more extended sketch will be found elsewhere in this volume.

Clara Woodruff Beebe:—One of the excellent daughters of that excellent Grand Old Man, President Wilford Woodruff. To make matters more secure on the roll of honor, she married Mr. Beebe, cashier of the Zion Savings Bank. It is not the fact that he is the cashier of a bank that makes Mr. Beebe a good choice, but the fact that he is an excellent man. Mrs. Beebe rejoices in being the mother of some excellent children, in fact they are a very exemplary and happy family.

Mary Alice Woodruff McEwan:—The youngest daughter of Wilford and Emma Smith Woodruff, was born Jan. 2, 1879. She spent her early childhood days in St. George, Utah.

Mrs. McEwan was married to William McEwan Nov. 16, 1897, and has lived in the Sugar House Ward since. She was President of the Ward Primary and was also an active board member of Granite Stake Primary Association.

Mrs. McEwan is the mother of eleven children, five boys and six girls.

Since the above was in type Mrs. McEwan has answered the last great call.

"I don't care how much people talk if they will only say it in a few words."—Josh Billings.

BIOGRAPHICAL SKETCHES.

PROMINENT LADIES OF PIONEER STOCK. NO. 2

Mary Maughn Howell:—Wife of Hon. Joseph Howell M. C., and a daughter of William H. Maughn and Barbara Morgan, was born December 8, 1856, at Wellsville, Utah. October 23, 1878, she was married to Joseph Howell at Salt Lake City, and this union was blessed by ten children, viz: Martha Howell Cannon, 415 13th East, Salt Lake City; William M. Howell, Logan, Utah; Luther M. Howell, Logan, Utah; Joseph M. Howell, Logan, Utah; Barbara Howell Richards, 68 C St., Salt Lake City; Mary Howell Stoddard, Santa Cruz, California; Ruth Howell, Logan, Utah; Lieutenant Reese Howell, U. S. Cavalry; Victoria Howell, Logan, Utah; Wesley Howell, Logan, Utah.

She lived at Wellsville, Utah, from birth until 1903, and at Logan, Utah, and Washington, D. C., alternating since then accompanying her husband during his congressional labors in Washington, D. C.

At the organization of the Daughters of the Pioneers of Cache County, she was chosen to act as first counselor to the President, but owing to her absence from the state has not held any official position since that time.

Lucy Walker Smith Kimball:—The daughter of John Walker and Lydia Holmes was born April 30, 1826. She was married to Heber C. Kimball at Nauvoo, in 1845, and to this union nine children were born.

This good woman was a temple worker in the Logan and Salt Lake Temples for twenty years.

Camilla C. Cobb:—Daughter of Carl Benjamin Emanuel Mieth and Charlotte Backhaus Mieth, born on the twenty-fourth of May, 1843, at Dresden, Saxony, Germany. Was married to James Thornton Cobb at Salt Lake City in the Old Endowment House, November 14, 1864. She came to Salt Lake City, September, 1860, where she has since made her home. She has devoted almost her entire life to public duties, as President of Old Salt Lake Stake Primary Associations before the Stake was divided and at the present a member of the General Board of Primary Association. Was pioneer teacher in early day schools for twenty-five years assisting K. G. Maeser. Taught three years as Matron in the L. D. S. College. It was through Karl G. Maeser's efforts she joined the Church in Germany, 1855. Came with him leaving her mother when thirteen years old. Has since been a true and faithful Latter-day Saint.

Hulda Cardelia Thurston Smith:—Daughter of Thomas Jefferson Thurston and Rosetta Bull Thurston, was born June 1, 1846, in Van Buren County, Iowa. She married Willard G. Smith in Salt Lake City, April 14, 1865. Here she lived until 1851, moving to Centerville, Davis County, where they lived until 1858. They then moved to Morgan County living there until 1902, when they moved to Logan, where they now live.

She joined the first organization of "Daughters of The Utah Pioneers" in Logan in 1907. In 1912 she became a counselor to Mrs. Luna Y. Thatcher, who was President of the Central Board in Logan. She was President of the first Primary Association in Milton, Morgan County. She acted as President of the Ward Relief Society for many years, and as Secretary of the Morgan Stake Relief Society for eighteen years. She taught the first school in Morgan County, in a log house, which had a dirt roof. The school was dismissed many times on account of rain leaking through the roof.

Mrs. Smith studied medicine in addition to family cares, receiving a state certificate. Besides tending to her large family of twelve children, giving them due attention, she found time to practice medicine many years.

Isabelle O. Workman:—Born July 20, 1840, in Kellor, England, County of Durham. She joined the church of Jesus Christ of Latter-day Saints when she was but fourteen years of age. She crossed the plains in Captain Jesse B. Martin's Company, arriving in Salt Lake City September 12, 1857. Was married to Oliver G. Workman, September 23, 1857, and resided in Salt Lake City until the following April, 1858, when they moved to Provo, Utah. They experienced many hardships and privations and trials incident to a new country. The family returned to Salt Lake City in 1874, where they now reside. Mrs. Workman is a hard worker and has held many church offices. She is the mother of twelve children, five of whom are living. She is respected and beloved by all who have had the privilege of knowing her.

Welthy Dewey Richards:—The mother of the great family of Richards; pioneers every one. This grand old pioneer certainly brought to this sphere a very large and highly respected family of children.

Margaret Gay Judd Clawson:—Daughter of Thomas Alfred Judd and Teresa Hastings was born, September

6, 1831, at North Crosby, County of Leeds, Upper Canada, now Westport.

Her parents were the first two baptized in that branch of the church. A few years later, in 1838, they moved to Hammond, New York, very near the Erie Canal. At that time this great canal was being built.

As a girl crossing the plains, she had many thrilling experiences, such as stampedes, and fear of being run down by Indians.

They landed in Salt Lake City, October 16, 1849. Here they lived with Wm. Brown in the 15th Ward the first year. Occupying one room which was ten feet square.

Her father built a two roomed house the next year, but they left it when they feared the U. S. Army. Brigham Young sent them all to Lehi, where they remained until the call came to go back to their homes.

On August 21, 1852, she married Hyrum B. Clawson, in Salt Lake. And to them thirteen children were born.

Both Mr. and Mrs. Clawson figured prominently in theatricals, which were presented here. The first play which was given was "Robert Macaire" and although given in the "Bowry" it was a huge success.

In 1853 the Social Hall was opened and Mrs. Clawson took a part in the opening night, appearing frequently, afterwards.

When the new Salt Lake Theatre opened, February 28, 1862, Mr. Clawson took leading part, Mrs. Clawson the part of a French Peasant girl.

Many members of this prominent family are still living and are among the best respected Saints of the State.

Adleine Hatch Barber:—Daughter of Herzekiah Hatch and Aldura Sumner was born January 26, 1834, at Lincoln, Addison County, Vermont. She was married to George Barber at the old Endowment House in Salt Lake City.

In the spring of 1853 she moved from Salt Lake to Nephi where she stayed three years. From there they went to Fort Supply, living there for two years and from there she moved to Lehi, staying there until 1860, when they moved to Smithfield, Cache County. Here they lived until 1884. From Smithfield, Mrs. Barber was called to labor in the Logan Temple where she served faithfully for twenty-two years, doing a great and noble work.

All her life has been devoted to administering to the sick and needy, laying out the dead, and blessing and comforting the living.

"I go as a lamb to the slaughter."—Joseph Smith. Dickens.

PROMINENT LADIES OF PIONEER STOCK.



Howell, Mary G. Maughlin



Prece, Ida E. N.



Kimball, Lucy Smith



Cobb, Cornelia



Smith, Hinda C. T.



Wofkinan, Isabelle



Gardner, Jane McCune



Richards, Welthy Dowey

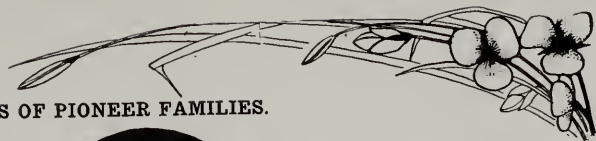


Clawson, Margaret F.



Barber, Adeline Hatch

MEMBERS OF PIONEER FAMILIES.



Mother Thatcher, Logan.



Martineau, Alley Preston



Preston, Harriet A. Thatcher



Moyle, May Preston



Thatcher, Lula Young



Mrs. S. A. Clayton.



Athleen C. Haws.



Lilly C. Wolstenholm.



Victoria C. McCune.



Miss S. A. Clayton.



BIOGRAPHICAL SKETCHES.

MEMBERS OF PIONEER FAMILIES.

Alley Kitchin Thatcher:—The subject of our sketch was the daughter of Joseph Kitchin and Catherine Ghulic.

She was born near Martinsburg, West Virginia, April 12, 1808, and died in Salt Lake City, January 8, 1889. Her parents were descended from some of the first settlers of New Jersey and Pennsylvania, moving from that region into West Virginia where they finally made their home. Her people were ardent believers in freedom of thought and action and their lot was always cast with those who were striving for the highest ideals of liberty and a United America.

Mary Preston Moyle:—The daughter of William B. Preston and Harriet Ann Thatcher Preston, was born in Logan, Cache County, May 30, 1869. Here her early life was spent. In the year 1884, her father was made Presiding Bishop of the Church of Latter-day Saints, which necessitated the removal of his family to Salt Lake City. That same year she entered the University of Utah: graduating from that institution in the College Department in 1889. She worked in various Church capacities as Primary teacher in the Seventeenth Ward Sunday School and in Primary and Young Ladies' Mutual Improvement Association.

Harriett Ann Thatcher Preston:—Harriett Ann Thatcher Preston, the daughter of Hezekiah and Alley (Kitchen) Thatcher, was born February 11, 1839, on a farm near Springfield, Illinois. From her birthplace, shortly after her parents had embraced the religion taught by Joseph Smith, she went with her father's family to a beautiful farm home near Nauvoo. This new home had been completed and furnished but two years when, in 1846, her father sacrificed it with all his other property in order to fit out a train of wagons, with necessary supplies for the long journey across the plains with the Mormon Pioneers.

Alley Preston Martineau:—Alley Preston Martineau, the daughter of William Bowker and Harriett Ann (Thatcher) Preston, was born on March 2, 1863, at Logan, Utah. Her early life, as a daughter of pioneers, was tempered by association with parents unusually cultivated and schooling, not only at the hands of her able mother, but also in the private school of Ida Cook and the Brigham Young College at Logan, from which she graduated in June, 1881.

Sarah Walters Clayton:—Sarah Walters Clayton was born Friday, November 16, 1838, in the village of Istaken, near Sheffield, England. She was the first of five children of Archer and Harriet Cross Walters.

Her first exploit occurred at the age of two years, when on learning that her mother had no butter, she toddled over to the village store and said to the kindly woman in charge, "butter, mover, butter." As in after life when she made up her mind to do anything she usually got her way, so in this case it is needless to say her mother got the butter.

Athelia Rose Clayton Haws:—Is the daughter of Sarah Walters and William Clayton. She was born in Salt Lake City, March 10, 1860. She married Nathaniel W. Haws in the Salt Lake Temple, March 23, 1882.

She moved to Logan after marriage and resided there till 1886. From there she moved back to Salt Lake, living there until 1890, when she moved to her present residence at 37 East 3rd South, Logan.

Mrs. Haws is the mother of seven children only four are now living, but they take great pleasure in sharing the joys and sorrows of life with their mother.

Lily Clayton Wolstenholme:—Member of the House of Representatives in the State Legislature, was born in Salt Lake City, and was a daughter of the late William Clayton, who was one of the Utah pioneers of 1847. Her mother, Sarah Walters, was a member of the first hand-cart company, which completed the overland trip from the east. As a girl, Mrs. Wolstenholme attended the district schools, finishing at Morgan's College. In 1889 she was married to W. J. Wolstenholme, managing director of the Western Fuel Company of this city.

Victoria Clayton McCune:—Daughter of Wm. Clayton and Sarah Walters Clayton (Pioneer family of 1847) was born January 24, 1867 in Salt Lake City, Utah, where she lived until married.

August 2, 1894 she married Matthew M. McCune in the Salt Lake Temple. Lived in Helena, Montana two years after marriage. Moved from Helena to Milford, Utah, where they lived for several years. From there moved to Salt Lake City, where they have resided since.

Irene Clayton:—Daughter of Wm. Clayton, Pioneer of 1847, and Sarah Walters Clayton, Pioneer of 1856. She was born December 23, 1879 at 144 West North Temple Street, Salt Lake City, Utah.

HISTORICAL NOTES.

Mary Maughn Howell:—Wife of Hon. Joseph Howell M. C., and a daughter of William H. Maughn and Barbara Morgan, was born December 8, 1856, at Wellsville, Utah. October 23, 1878, she was married to Joseph Howell at Salt Lake City, and this union was blessed by ten children, viz: Martha Howell Cannon, 415 13th East, Salt Lake City; William M. Howell, Logan, Utah; Luther M. Howell, Logan, Utah; Joseph M. Howell, Logan, Utah; Barbara Howell Richards, 68 C St., Salt Lake City; Mary Howell Stoddard, Santa Cruz, California; Ruth Howell, Logan, Utah; Lieutenant Reese Howell, U. S. Cavalry; Victoria Howell, Logan, Utah; Wesley Howell, Logan, Utah.

She lived at Wellsville, Utah, from birth until 1903, and at Logan, Utah, and Washington, D. C., alternating since then accompanying her husband during his congressional labors in Washington, D. C.

At the organization of the Daughters of the Pioneers of Cache County, she was chosen to act as first counselor to the President, but owing to her absence from the state has not held any official position since that time.

Mrs. Howell received a high school education and has always been active and interested in Relief Society work, for a few years she was President of Hyrum Stake Relief Society. She is a woman of strong individuality and a natural leader. Her chief domain has been in the home circle and warm and genuine kindness and hospitality is attested by all who know her. She was the second white child born in Cache County.

At the National's Capital she has taken a lively interest in social and club life and has made a host of friends who on her account feel more friendly to Utah. Her home has always had an open door to all the young people of Utah sojourning there, and have witnessed many happy and joyous gatherings.

Almira Nebeker Eldridge:—Is the daughter of Laurena Fitzgerald Nebeker, one of the Salt Lake Pioneers. She was born in this city, March 9, 1850, spending her girlhood days in this valley. She devoted much of her time to the uplifting of Relief Society work.

At the age of nineteen she became the wife of Mr. Frederick Baker Eldridge, wedding taking place on June 4, 1869, in this city. This happy family was blessed with nine beautiful children, six of whom are still living. Mrs. Eldridge has now twenty-nine grand children.

She was, for forty-five years, a devoted teacher in Relief Society and a charter member of the organization "Daughters of the Utah Pioneers," a faithful worker in the righteous cause, a loving and devoted mother to her family.

BIOGRAPHICAL SKETCHES.

REPRESENTATIVES OF PROMINENT UTAH PIONEERS.

Mary Ann Oakley Taylor:—Was the daughter of Ezra Oakley and Elizabeth DeGrott, was born at Flat Lands, Long Island, New York, March 20, 1826. She received a common school education, accepted the gospel at the place of her birth at the hands of the late President John Taylor, early emigrated to Kirtland, where she became an intimate associate of the Prophet Joseph Smith, his brother Hyrum and their families, was present at the meeting when the mantle of Joseph Smith rested upon President Brigham Young, which so greatly impressed her that it lived vividly in her memory until her death.

Ida Taylor Whitaker:—Mrs. Whitaker is one of the daughters of that courageous, indomitable leader, President John Taylor, and one of Utah's best beloved mothers, Mary Ann Oakley Taylor and wife of Bishop John M. Whitaker, of Sugar House Ward—now a Patriarch.

She was born September 6, 1860, Salt Lake City, Utah; received a common school education and later a training at the University of Deseret; has taken an active part in the various auxiliary organizations of the church. At the opening of the Gardo House, assisted at the reception given by the President and accompanied her father in his visits throughout the various wards and stakes of Zion.

She married John M. Whitaker in the Logan Temple, September 22, 1886, Apostle Marriner W. Merrill performing the ceremony, and is the mother of nine children and four grandchildren.

She was one of the charter members of the organization "Daughters of the Utah Pioneers," is essentially a home mother, quiet, modest, retiring, dignified and loveable, a good thinker and a great reader. She delights in the companionship of her family associations and is a staunch supporter of the leaders and doctrines of the church.

Leonora T. Harrington, daughter of President John Taylor and Margaret Y. Taylor, was born in Salt Lake City on the 25th day of March, 1864, the more exact place of her birth being the site of the Taylor homestead on First West street, in the old Fourteenth ward.

Leonora, or Lennie, as she is more commonly called, attended the district schools of Salt Lake in her younger years and later attended the University of Deseret, now the University of Utah.

In the spring of 1886, she married Daniel Harrington, making her home in Salt Lake City most of the time

since. Mrs. Harrington has seven living children, to-wit: Jennie, Daniel T., Florence, John T., Russell, Mary Y. and Everett.

Sophia Taylor Nuttall:—Daughter of John Taylor and Harriett Whitaker Taylor, born July 14, 1848, in Salt Lake City. Married L. John Nuttall of Salt Lake. Died March 20, 1909. She was at one time first counselor of the Relief Society in 17th Ward. Was a very noble and lovable wife and mother and loved by all who had the privilege of knowing her.

Sarah M. Taylor:—Sarah M. Taylor is a resident of Holliday and one of the worthy mothers of that ward.

Sarah Hamlin Pratt Hyde:—Is the daughter of Clarissa Hamlin Pratt and Otis Pratt. She was born in Plainfield, Mass., Nov. 10, 1818, and died in Salt Lake on Oct. 12, 1893.

She moved from her home in Plainfield to Cumington, Mass., and left there and started for Utah on May 11, 1859, arriving in Salt Lake City, October 11, 1859, under the direction of Abraham R. Wright.

She was married to William Hyde in the old Endowment House on January 1, 1860.

She is of Revolutionary descent, both grandfathers having fought in the great war.

Sister Hyde is the mother of one child, Nellie M. Hyde, born July 4, 1861.

Abigail Gloyde Hyde:—Daughter of Charles Gloyde and Abigail Pratt, born November 16, 1820, at Cumington, Hampshire County, Massachusetts. January 1, 1860, she was married to William Hyde and made their first home in Lehi, Utah, and moved from there to Hyde Park, the place bearing the name of Elder Hyde and over which he was Bishop until his death in 1874. Mrs. Hyde was the mother of three children, all of whom survive her and are active, faithful Latter-day Saints. She died January 10, 1899, and thus was laid to rest the remains of one of the noblest of women, honest, chaste, benevolent, industrious and faithful to the trust reposed in her throughout life, from childhood to the grave. She fell asleep in the hope of a glorious resurrection.

Elizabeth H. Hyde:—Was born in Holliston, Middlesex County, Massachusetts, Oct. 2, 1813. She was the daughter of Joel and Lucretia Morton Bullard. She first heard the gospel preached in 1833 by Brigham Young, after investigating the same thoroughly, she decided it

was the true church and was baptized on June 30, 1838, by Elder Joseph Ball. She was married to William Hyde on Feb. 23, 1842. They were sealed to each other in Celestial Marriage in the Temple of Nauvoo on Jan. 19, 1846. She crossed the plains with ox teams, going through all the trials and tribulations of those days. She arrived in Salt Lake on Sept. 22, 1849, being on the way between four and five months. She was indeed a devoted wife and mother to her husband and children.

Sally A. Hyde:—Wife of William S. Hyde, founder of Hyde Park, Cache County. Mrs. Hyde is residing at present at Hyde Park, Cache County.

Phoebe G. Hyde:—Wife of William S. Hyde. Mrs. Hyde has joined her husband in the Glorious Beyond where she, no doubt rejoices in the good life she lived on earth.

HISTORICAL NOTES.

Sarah Giles Farr:—When the Gospel of Christ was restored to earth in these latter days, the Lord commissioned men, as in days of old, to go into the world and preach the Gospel to the people. And, as in days of old, there were very few who were willing to receive it. But there were a few, and among them were Thomas Giles, his wife, Maria Davis Giles, and their family, which consisted of three sons and two daughters. These good people were residents of South Wales. They were devout members of the Baptist Church, but on learning of the restoration of the Gospel and of the re-establishment of the true Church of Christ on earth, they left the Baptist Church and united themselves with the Church of Jesus Christ of Latter-day Saints. Some time later the father, mother, a son and daughter bade farewell to their native land, to gather with the Saints in Utah. The father died while crossing the plains. The mother and two children arrived in Utah in 1848. The daughter Sarah, was a most estimable woman, and a true Latter-day Saint. She located in Ogden, and became a plural wife of one of Ogden's most prominent and highly-respected citizens—Lorin Farr. She resided on the same lot in Ogden from the time of her arrival until her death, which took place in the winter of 1888. She was the mother of nine children, eight of whom survived her.

"The only men who should preach are those who can and who have done things."—Elbert Hubbard.

REPRESENTATIVES OF PROMINENT UTAH PIONEERS.



Ann Oakley Taylor.



Ida T. Whittaker.



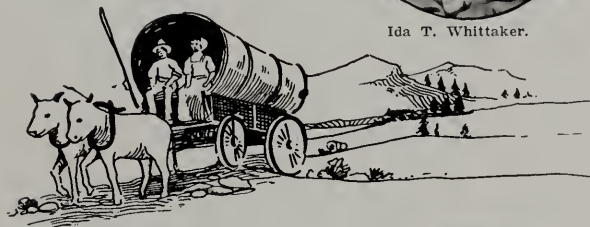
Mrs. L. T. Harrington.



Sophia T. Nuttal.



Sarah M. Taylor.



Sarah H. Hyde.



Abigale Gloyd Hyde.



Elizabeth H. B. Hyde.



Sally A. Hyde.



Phoebe G. Hyde.

HISTORICAL.

ELIZA ROXEY SNOW SMITH

Eliza Roxey Snow Smith:—Second President of the Relief Societies in the Church of Jesus Christ of the Latter-day Saints, was born January 21, 1804, in Becket, Berkshire county, Mass., daughter of Oliver Snow and Rosetta L. Pettibone. Her father was a native of Massachusetts and her mother of Connecticut. Before hearing and accepting the gospel of Christ, as revealed through the Prophet Joseph Smith, Eliza's parents belonged to the Baptists. But they were broad in their views, and hospitable to all good people, whether professors of religion or otherwise. Eliza with her brothers and sisters being carefully trained in habits of industry, economy and strict morality, received also the best of scholastic education that the country then afforded. In her youth, Miss Snow became an expert needle-woman. She also excelled in straw work which was then in great demand for use in the manufacture of hats and bonnets. But she was best known and recognized, even in early life, as a writer of great promise. Her father was a farmer, but much of his time was occupied with public business, and Eliza was often employed as secretary for her father; her natural capabilities rendering her well adapted to such service. While quite young she wrote poems for various publications, and won an enviable reputation among the publishers who were favored with productions from her pen. When but twenty-two years of age, she was solicited through the press to write a requiem for John Adams and Thomas Jefferson, whose simultaneous deaths on the National Independence day, 1826, afforded a theme well suited to the lofty and patriotic spirit which always characterized Miss Snow's muse. With the appearance of the poem answering the request, in the publication of the day, the young authoress suddenly found herself becoming famous. She was ushered into the society of learned and distinguished people, among whom were Alexander Campbell, the noted scholar and theologian, and the founder of the Campbellite sect, Sidney Rigdon, and other refined students of the Scriptures. Early in the year 1835 Eliza's mother and her elder sister, Leonora, having previously joined the Church, visited the Saints at Kirtland. On returning home, their testimony of the truth of Joseph Smith's divine authority and the doctrines taught by him, caused Eliza to investigate the new religion. She found it true, and became a member of the Church of Jesus Christ of Latter-day Saints, being baptized April 5, 1835. In the following December she removed from Mantua, Portage

county, Ohio, where her father's family had resided for many years, to Kirtland, Ohio, the gathering place of the Saints.

When the Prophet Joseph organized the Relief Society at Nauvoo, on the 17th of March, 1842, Sister Eliza R. Snow was appointed to fill the very responsible position of secretary in that most important organization. She was sealed to the Prophet Joseph Smith in the Celestial Order of Marriage, which includes Plurality of Wives, June 29, 1842; being one of the early converts to that doctrine. After the martyrdom of her husband, June 27, 1844, Sister Eliza was prostrated with grief, and besought the Lord with all the fervency of her soul to permit her to follow the Prophet at once, and not leave her in so dark and wicked a world. And so set was her mind on the matter, that she did not and could not cease that prayer of her heart until the Prophet came to her and told her that she must not continue to supplicate the Lord in that way, for her petition was not in accordance with his design concerning her. Joseph told her that his work upon earth was completed as far as the mortal tabernacle was concerned, but her's was not; the Lord desired her, and so did her husband, to live many years, and assist in carrying on the great Latter-day work which Joseph had been chosen to establish. That she must be of good courage and help to cheer, and lighten the burdens of others. And that she must turn her thoughts away from her own loneliness, and seek to console her people in their bereavement and sorrow. These admonitions she freely accepted and her after life was devoted to the carrying out of the same.

She died December 5, 1887, at the Lion House, Salt Lake City, when she was eighty-three years, ten months and fourteen days old. Her remains were interred in President Brigham Young's private burying ground, on the hill-side northeast of his family residences and the Eagle Gate.—L. G. R.—From Jenson's Biographical Encyclopedia.

Elizabeth Mills Whitaker:—Immigrated to Nauvoo in her youth with her parents, and had her first dinner at the home of the late President John Taylor, and with the other members of her family became well acquainted with the prophet Joseph Smith and his family and the leading saints; and has often sat on the lap of the prophet, listening to him talk and also remembers his wonderful personality. She used to carry her father's dinner consisting mostly of corn bread to him as he worked on the Nauvoo Temple and remembers the terrible times of

excitement prevailing when the men had to have their arms while working on the scaffold to protect them from the mobs. She also remembers her parents after the temple was completed, doing much temple work for their dead, working early and late, and recites the terrible experiences of the saints crossing the river on the frozen ice in the dead of winter to Montrose.

On the way to Council Bluffs, her brother Thomas was bitten by a poisonous snake and died a few hours afterwards in terrible agony.

With her parents she came across the plains in Capt. Wilkes company, and while riding along the Platte river, was taken by a band of Sioux braves and for three days held for ransom, and was only restored to her parents by the immigrants yielding up part of their precious flour, sugar, blankets and other provisions demanded by the Indians, and was then harrassed for several days by the Indians trying to stampee the camp.

She arrived in the valley about the year 1851, with her parents.

Her father established himself as a Tin and Copper-smith and the next spring went to California for materials, where he died and was buried.

Elizabeth was now left an orphan and felt the privation and lack of many comforts and in October 1855 married William Oakden in Salt Lake, Bishop Hoaglund performing the ceremony. From this union one son, William was born, and the following year she was left a widow through the accidental drowning of her husband in the Jordan river.

In September, 1858, Elizabeth married Thomas William Whitaker, the ceremony being performed by President Brigham Young, and soon after the marriage settled in Centerville, Davis County, where she has resided ever since.

Thomas Whitaker sent to England and secured the first silk worms and Elizabeth Whitaker made the first silk scarf and presented it to President Brigham Young, who honored her by going to Centerville, where she did the work and telling her husband Thomas W. to make a business of the silk industry. From this time the eggs of silkworms were distributed by her husband and later much silk was manufactured in Utah.

Elizabeth Whitaker is the mother of 12 children, as follows:

William Oakden, born Sept. 4, 1856.
Samuel Thomas, born December 20, 1859.
Elizabeth Emily, born August 24, 1861.
John Mills, born October 16, 1863.
Susan Johanna, born March 21, 1865.

HISTORICAL NOTES.

Mary Alice, born Jany. 20, 1868.
Joseph James, born December 11, 1869.
Josephine, born November 1, 1871.
Aveline, born January 1, 1874.
George Alma, born March 27, 1876.
Grace Mabel, born August 27, 1878.
Eugene Walter, born August 10, 1881.

Elizabeth Mills Whitaker is also the grandmother of 56 children and 19 great grand children, and is today in a remarkable degree of health. She maintains her own home in Centerville, and visits among her children and grand children as she desires. She has always been a great reader, a hard worker, a woman of excellent judgment and has the love and good will of all her posterity and the wide circle of loving friends.

She experienced the hardships, trials, sufferings, privations of the saints in Nauvoo and crossing the plains also here in the valleys and has been an angel of mercy for many years ministering to the sick and the afflicted and blessed the homes of many suffering and sorrowing.

She is modest and retiring, a woman of few words, a great thinker, a hard worker and one who takes delight in blessing and comforting those in need.

Elizabeth Stevenson Wilcox:—Mrs. Wilcox was chosen with Mrs. Horne, and Mrs. Sears to follow Mrs. Hyde, Mrs. Dougall and Mrs. Sarah R. Smith. These three women like the initials presiding officers, were united and devoted in their work. Mrs. Wilcox's training and experience made her fitted for the holding of the office.

From her early youth she has been identified with educational affairs. As a graduate of the University of Utah, as teacher, as officer in the Young Ladies Mutual Improvement Association, Sunday school, primary or kindergarten associations she has exerted an influence toward social and spiritual development.

For a long time she has been identified with club work, and for a number of years has been a member of the Relief Society General Board. As a delegate from the Relief Society, she attended the triennial session of the National Council of Women held at the Alaska-Yukon-Pacific exposition, and gave the report of her society which was well received.

Mrs. Wilcox is a daughter of the late Edward Stevenson, a traveler and writer, and Elizabeth J. Du Fresno Stevenson, who for many years before her death was identified with the General Relief Society Board. Edward Stevenson was born in Gibraltar, but raised in America. He as a young man, became a Utah Pioneer as a member of Charles C. Rich's artillery company of 1847. Mrs.

Stevenson was born in the quaint little Isle of Jersey in the British Channel, a British possession peopled by descendants of English and French, who speak the two languages in common.

Mrs. Wilcox is married to Dr. Charles F. Wilcox, whose mother, Maria Richards Wilcox, was a sister of Franklin D. and a niece of Dr. Willard Richards.

Dr. and Mrs. Wilcox have a family of six children, three of whom have traveled extensively in Europe and America. The four eldest, Frederick, Ramona, Stevenson and Clairehave, are doing college work in the University of Utah and have been identified with favorite students organizations. Raymond, the youngest son, attends the Salt Lake High School and Mary, the youngest child, is a charter member of the Junior Sons and Daughters of the Revolution and attends the public schools.

Mrs. Wilcox is esteemed by her friends for her winning personality and her social qualifications.

Dr. and Mrs. Wilcox are travelers and home makers of the highest type: their home has a decidedly bookish air and they are patrons of the best art, music, and literature of the community in which they reside.

Marcia W. Wilcox:—The birthplace of Mrs. Marcia W. Wilcox was in the beautiful Berkshire Hills of New England. She was born June 17, 1827, in Richmond, Berkshire County, Massachusetts, and resided there until the age of sixteen. She is the daughter of Phirrehas and Wealthy Dewey Richards, and sister of Franklin D. Richards, one of the Apostles of the Mormon Church. Her father was a cousin of the late President Young. In 1843 she moved with her parents to Nauvoo, Illinois, having embraced the faith of the Latter-day Saints who had located in that vicinity. She received a good common school education and was considered capable of teaching a district school at the age of fifteen. On December 10, 1844, she was married to Walter E. Wilcox, whose birthplace was near Boston, Mass. She then went to St. Louis and remained there until she emigrated with the majority of the Saints to Utah, enduring the hardships of a three months' journey across the plains with an ox team, arriving in Salt Lake City September, 1852, where she has lived until the present time, having passed through the trials attendant on the settling of a new and barren country.

Mrs. Wilcox is the mother of nine children, six sons and three daughters. Two of her sons are prominent physicians, having graduated from the best medical college in New York City. She has been an efficient worker

in the Relief Society in various capacities since its first organization in Utah. Has held the office of corresponding secretary of the Salt Lake Stake for a number of years, and in 1889 was appointed president of the Fourteenth Ward branch of the Relief Society, a position she fills very creditably, exercising good executive ability. She has also officiated in the Salt Lake Temple since it was first dedicated.

Mrs. Wilcox is of a family of strong religious tendencies. Her father's brother, Dr. Willard Richards, was one of the principal leaders of the Mormon Church. He was a man of exceptional attainments and scholarship and was with Joseph and Hyrum Smith at the time of their martyrdom in Carthage, Illinois, and was the only one who escaped unharmed.

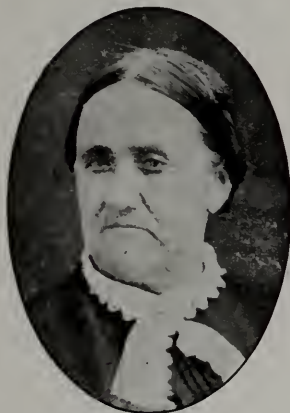
She is a strong believer in woman suffrage and exercised the franchise for seventeen years, until the women of Utah were deprived of that privilege. She is vice president and director of the Woman's Co-operative Mercantile Institution in Salt Lake City. Also is a member of a ladies' literary club called Reaper. She is benevolent and charitable in her nature, is devoted to her family, and has spent her whole life in usefulness and in doing good to others.

Sarah Jones Dunford:—A daughter of Daniel Jones and Maria Offer Jones, was born May 11, 1825, at Trowbridge, Wiltshire, England. She was married to George Dunford (who died at Salt Lake City, February 17, 1891), April 8, 1844, at Trowbridge, Wiltshire, England, and to this union nine children were born, Lydia Dunford Alder of Salt Lake City, and Mary M. Dunford Richards of Ogden, Utah, are the only children living at the present time (July 17, 1916).

She moved from her home in England to St. Louis, Missouri, and thence to Salt Lake City, where she lived an active life, laboring in the Relief Society of the Seventeenth Ward, twenty-one years as a ward teacher prior to her death, October 22, 1889.

Elizabeth A. Marks Smith:—The daughter of John Rowe and Hannah Stevens Marks, was born May 25, 1844, at Carline, Mammothshire, England. She was married to Thomas G. M. Smith in Salt Lake City, December 24, 1876.

Mrs. Smith is the mother of two bright and intelligent children: Burt, an electrician, and Jessie G. S. Shipler, an artist of considerable ability.



Lyman, Dianitta W.



Lyman, Susan D.



Lyman, Clara C.



Lyman, Rhoda A.



Lyman, Louisa N.



Lyman, Pauline L.



Callister, Helen N.



Callister, Caroline S.



Taylor, Anna S.



Lyman, Anne E.

PRESIDENT FRANCIS M. LYMAN'S GROUP.



PRESIDENT FRANCIS M. LYMAN'S GROUP.

(By Francis M. Lyman)

Louisa Maria Tanner Lyman:—Daughter of John and Lydia, (Stewart) Tanner, born November 28, 1818, at Bolton, Warren County, New York. A delicate, blue-eyed, light-haired girl. Baptized and confirmed in the Mormon Church, December 25, 1832, by Orson Pratt, in Lake George. An orphan at 6 years and 6 months. In winter of 1833 and 1834 with family moved to Kirtland, Ohio, where on June 10, 1835, she married Amasa M. Lyman. She shared the history and fate of the Church in Ohio, Missouri, Illinois and in the pioneer movements to Utah in those early days of hardship and poverty, uncomplainingly. Was a pioneer also to San Bernardino, California, 1851, returning to Utah in 1858, locating in Cedar, Beaver, Fillmore, Tooele and Salt Lake City. She had eight children and raised six orphans. In 1887 Mrs. Lyman, for 68 days, was visiting the waste places of Zion in the east and spent six weeks with her sister, Mrs. Matilda Randall, from whom she had been separated over fifty years. She made this journey when she was 69 years of age, being her last great journey, in company with her elder son. The latter years of her life she lived with her son, Francis M. Lyman, and daughter, Mrs. L. Josephine Coombs, during her 29 years of widowhood in Tooele and Salt Lake City, where she died May 3, 1906, at the ripe age of 87 years and 6 months. At that time her posterity numbered 214. Her children, six girls and two boys, were Matilda, Francis Marion, Ruth Adelia, Amasa Mason, Jr., Maria Louisa, Lella Deseret, Love Josephine and Agnes Hila. Five of her girls preceded her in death. She lived and died a loving, constant wife and mother. A true woman and a devout Latter-day Saint. She endured patiently the hardships of pioneer and frontier life in poverty all her days. She was a renowned economist, hopeful and resourceful and never discouraged. Her charity and womanly virtues never failed. She died without sickness and it was difficult to tell when her spirit took its departure. Mrs. Lyman was an intimate acquaintance of the Prophet Joseph Smith and his Patriarch Brother Hyrum and the family and all of the early leaders of the church.

Rhoda Ann Taylor Lyman:—Daughter of James and Ann Stanley (Kingston) Taylor, born August 29, 1840, on the Allen river on the Newton farm, New South Wales, Australia. When she was 10 year old her mother was left a widow with six children, two boys and four

girls. With the family she joined the Mormon Church in 1853. In 1855 with the family she immigrated to San Bernardino, California. The sailing vessel "Jennie Ford" was threatened with shipwreck and fire. They called at Tahiti and Honolulu. She was a fancy needle work teacher of young ladies. November 18, 1857, she was married to Francis M. Lyman and moved that winter to Utah. On the way she assisted I. P. Carter to cut and make a suit of buffalo robe for General Thomas L. Kane for his winter ride to Salt Lake City. She located in Cedar, Beaver, Farmington, Fillmore, Tooele and Salt Lake City, where she resides now at 72 years of age. Her children are eight girls and one boy, as follows: Rhoda Alice, Ellen Taylor, Francis M. Jr., Edna Jane, Louisa Ann, Mary C., Leise V., Ada Alta, and Hila Olive. Four of the girls have passed over. In 1900 she visited Kindred and places of renown in the Eastern states for six weeks. In 1901 and 1902 she visited the countries of Great Britain and Europe to Norway on the north, to France and Italy on the south and all between. She returned from that missionary tour in company with Mrs. Susa Young Gates in August, 1902, after an absence of fifteen months from home. Since May 1st, 1904, her home has been at 1014 Third Avenue. Mrs. Lyman has been a genuine helpmate to her husband, a brave self-reliant, devoted wife and mother, full of love and tenderness, with charity and all womanly virtues unlimited. She has been a peaceful peacemaker and has won the love and esteem of all favored with her acquaintance. Mrs. Lyman's posterity at this writing numbers ninety-five, including nine children, forty-four grandchildren, twenty great grandchildren, eighteen sons-in-law and daughters-in-law. For fifty-five years she has been the wife of a public servant. Like so many such Mormon wives she has borne the burden in the heat of the day, through sickness, hardships and scanty means and without a murmur. She has run her race, fought a good fight, kept the faith and endured in the love and fellowship of God and all Saints.

Clara Caroline Callister Lyman:—Mrs. Clara Caroline Callister Lyman, daughter of Thomas and Caroline (Smith) Callister was born April 18, 1850, in Salt Lake City. At 11 years of age, with the family, she moved to Fillmore. Being the eldest of her mother's girls, the care of her mother, who was never in perfect health, and that of the younger children was a grave responsibility for her young head and shoulders. Thus she

became efficient in all family and household affairs early in life, and in the care of her mother's branch of a numerous family, she was relied upon greatly by her father. Thus she acquired unusual qualifications for the responsibility and care of her own family. In Salt Lake City, October 4, 1869, she was married to Francis M. Lyman by President Daniel H. Wells. She lived in Fillmore until the spring of 1878, and here her first three children were born. From 1878 to 1889 her home was in Tooele; here her four younger children were born, making a complete roll as follows: Richard Roswell, George Albert, Lucy Smith, Ida, John C., Amy, and Don C. In 1889 she moved to Manassa, Colorado, which was her home during the remainder of her short life. She died September 22, 1892, at the early age of 42 years, while overworked nursing her 6-year-old baby boy, Don C., who died two days after the death of his mother. They were brought back to the old home at Tooele, and were both buried in the same grave. Her six children were thus left motherless at the time they most needed the guiding hand and loving heart of the tenderest of mothers. Her place in her family could never be filled; and in the community of Manassa, she was universally mourned. In the Primary Association she had made herself indispensable among the children. At her own home she conducted free classes in sewing and cooking, for children, and furnished all the materials necessary for so doing. Her qualities of head, heart, and soul made her a favorite. As a wife and mother she was sympathetic, tender-hearted and true. She was devoted to her family with love undying, and affection unlimited. She was never known to speak unkindly of her friends, acquaintances, or associates. She was indeed a Saint, being thoroughly filled with faith, with hope and with charity.

Susan Delilah Callister Lyman:—Daughter of Thomas and Helen Mar (Clark) Callister, born May 25, 1863, in Salt Lake City, Utah. She was one of a very large family. The ninth of her mother's twelve children, eight girls and four boys. The brothers all live, but three of the sisters have passed away. Mrs. Lyman, the youngest living girl of the family, was always a great consolation to father and mother. The latter still living at 84 years of age,

PRESIDENT FRANCIS M. LYMAN'S GROUP.

find solace in the desirable home and company of her baby girl. On the 9th of October, 1884, she was married to Francis M. Lyman in Salt Lake City, by President Daniel H. Wells. She dwelt with her mother in Fillmore, where her girlhood was happily spent, until after the death of her sister, Clara, when for a time she took up her abode in Salt Lake City and assisted her husband in the care of the motherless children. Her heart's sympathies and tenderness were always aroused, and responsive to the requirements of the sorrows and sufferings of the family, kindred and neighbors. Mrs. Lyman's two eldest boys were born in Salt Lake City. Later she returned to Fillmore and made her permanent home there to this day. Here her four younger children were born. The family roll is as follows: Clark C., Waldo W., Grant H., Floe, Rudger C., and Helen Mar. Two of the boys, Clark and Rudger, passed away, all but breaking the heart of a fond and hopeful mother. The wife of a minister of the Gospel who is most of his time traveling in the line of his calling, the care of the family has rested upon her head, hands and shoulders alone. In a brave, womanly and motherly manner has she acquitted herself. One consolation to her has been her family kindred have ever been near her. A family noted for their generous sympathy for each other. They are loyal to one another as they are to God and His cause. Mrs. Lyman has ever been a favorite among her neighbors. Spiritually minded and generously endowed with all Christian virtues. A devoted, faithful, consistent wife and mother. A genuine Latter-day Saint who remembers the Lord and trusts confidently in Him. She does her full duty in all the walks of life, a woman of careful frugality and wise economy.

Dionitia Walker Lyman:—Mrs. Dionitia Walker Lyman was born March 10, 1816, in Dayton, Ohio, the daughter of Oliver Walker and Nancy Crissy. She married Amasa Mason Lyman in July, 1845, in Nauvoo, Illinois. She had no children. She was a thorough, consistent Latter-day Saint to the day of her death, which occurred in Minersville, Utah, July 11, 1894. She was a renowned nurse in every community where she lived. She had the care and guardianship of her devoted mother all the later and dependent years of her life. Her home was with the Lyman family in Nauvoo, Florence, Nebraska, Salt Lake City, San Bernardino, California and Minersville, Utah. She was a pioneer

into Utah 1848, and in California in 1851. She was driven out of Nauvoo by the mob without resources, but with her sick sister, Mrs. Horace S. Alexander upon her hands. She could only gather in her apron a few articles of food as she fled. Mr. Alexander became one of the Mormon Battalion. On their way Mrs. Lyman and her sister took refuge in a vacant house, where they prepared a cup of coffee and food for themselves and Isaac Morley and a companion who had escaped from the mob and been hiding in a corn field for days and were sick from living on green corn alone. Mrs. Lyman discovered six or eight of the mob approaching and warned the brethren to flee, and hide, but they declined to go saying they can only kill us. They had not strength to go any further. While watching at the door the mobbers ordered her away or they would shoot. She upbraided them for pursuing sick women and tagging them after driving them from their homes. She challenged them to shoot as she had but once to die. The mobber shot overhead to frighten her out of the door, but she kept her post and the mob were ashamed and withdrew. The next day Mrs. Lyman found it necessary to move to another vacant house for the comfort of her sick sister, where she could be more quiet. An intruder came and abruptly peered into the window, pushing the shawl aside that covered the opening. The second time he did that Mrs. Lyman dashed a cup of boiling hot water full in his face and he went jumping and howling away. His companions told him it served him just right. Mrs. Alexander died at Winter Quarters, with her two weeks' old son laid in her arms, on that hillside where so many of the Saints were laid away to rest. Mrs. Lyman was intimately acquainted with the Prophet and Patriarch Joseph and Hyrum Smith. Her faith was unquestioned. Seventeen days before her death she received her final blessing at the hand of Elder François M. Lyman, assisted by two patriarchs.

Ann Stanley Kingston Taylor:—A daughter of Samuel and Ann (Stanley) Kingston, born in County Cork, Ireland, May 1, 1806. She was the third child in the family of seven as follows: Ellen, Susan Ann, Stanley, Richard, Amelia, Lydia and Samuel. Her sister Ellen married a Mr. Seymour and moved to Canada, whose family consisted of five or six children. Susan married a Mr. Haggerty and six of their children went to Australia. Mrs. Ann Stanley Kingston married James Tay-

lor, in New South Wales, Australia, about 1833. He was born in Hereford, England. Their children were: James, Samuel, Rhoda Ann, Ellen, Lydia Jane and Susan C. Mr. Taylor was drowned in the Patterson river April 13, 1850. Mrs. Taylor and family joined the Mormon Church in 1853. In 1855 she immigrated to San Bernardino, California, with her fatherless family. In 1858 she came with the Saints to Beaver, in Utah. Her son, James, returned to his native land very soon after their arrival in San Bernardino. Samuel developed consumption and would return to Australia to find health and persuaded his mother to return with him. She took her baby daughter, Susan, with her. She remained steadfast in the faith of the Latter-day Saints to her death. She died at the old homestead in October, 1888, at the ripe old age of 82 years and 6 months. Her sister Amelia married James Bignell in Australia and had fourteen children. Her sister Lydia married a Mr. Barnes and had four children. After Mr. Barnes' death, Lydia married Mr. Alexander Smith who was a widower with four children and large property and bore him six children. Her brother, Samuel Kingston, Jr., married Catherine Keely and she bore him numerous children. Mrs. Taylor's daughter Susan is living in Stroud, N. S. Wales, and has one daughter. Her sons died early, the eldest leaving a wife and eleven children in Australia. Her daughter, Rhoda Ann, wife of Francis M. Lyman, has a posterity of about one hundred and is living at 72 years of age in Salt Lake City. Her daughter, Ellen, the wife of Jutson H. Button, is living at 70 years of age in Montrose, Colorado, and has a numerous posterity of eleven children, grandchildren and great grandchildren a multitude. Her daughter Lydia Jane, wife of John A. Johnson, is still living at 68 years of age in San Bernardino California, without family. The foregoing record is of two fruitful families, the Taylors and Kingstons. They became extensive land owners in New South Wales in early days and were fairly independent.

Caroline Clara Smith Callister:—Caroline Clara Smith Callister was the daughter of John Smith, the Third Patriarch of the Church, who was a brother to the Prophet's father. Her mother, Clarissa Lyman, was the daughter of Richard Lyman, who served under General Persim in the Revolutionary war; his rank was that of a orderly sergeant. Richard Lyman saw the old hero ride down the stone steps, and was with him in many of his most daring and successful engagements.

PRESIDENT FRANCIS M. LYMAN'S GROUP.

General Putman said: "If I had a thousand men like Orderly Lyman, I would drive the Red-coats out of America in six months." Caroline was born at Ptsdam, New York, June 6, 1820. She married Thomas Callister, August 31, 1845. Eight children were born to them. She was baptized when 14 years old, and therefore shared in all the early hardships of the Saints, including being driven from Nauvoo, after the death of the Prophet. She was in Winter Quarters during the dreary winter of 1846. Here, in a wagon, her son, Thomas, was born. She was afflicted with scurvy and other afflictions brought on by exposure and lack of proper food. She lost her baby when it was but eight months old. She crossed the plains in the company that followed the original Pioneers and arrived in Salt Lake September 25, 1847. Since from birth she was a cripple, the privations and sufferings of the early settlers were hard for her to bear, and these, no doubt, caused the death of her second child, Clarissa. Thus, again, this mother was left heart-broken and childless. Three of her other children, Bathsheba, Samuel and Asahel, also died in infancy. Her daughter, Philomela died unmarried at the age of twenty-seven. Clara, the oldest of her children that reached maturity, married President Francis M. Lyman. Her sudden death in Southern Colorado, in 1892, was a shock from which her unfortunate mother never fully recovered. As Caroline stood by the death bed of her father in 1854, holding in her arms her daughter Mary, then nine months old, the father said, "Caroline, that child shall be the greatest blessing you shall know." The truth of this prophetic utterance was realized when the death of Clara left only Mary—the sole survivor of her eight children—to comfort her declining years, and finally to close her eyes in death. Caroline lived on her husband's farm near the Jordan river, when that place was almost a desert—here savage Indians and wild beasts roved at will. She moved from there to Fillmore, where she was president of the Relief Society for many years. She died at Ogden, Utah, January 9, 1895, at the age of 74 years.

Helen Mar (Clark) Callister:—Helen Mar (Clark) Callister, daughter of Russell Kilburn and Elizabeth (Town) Clark was born July 17, 1829, on a farm in Onondaga County, State of New York. Her father died when she was but two years and two months old. She was married to Thomas Callister December 16, 1845, by John Smith, uncle of the Prophet Joseph Smith. On

the 10th day of February, 1846, the family crossed the Mississippi river on its journey to the Rocky Mountains and spent the first winter at Winter Quarters where, on September 26th, their eldest daughter, Helen Mar, was born in a wagon. On the 9th day of June, 1847, the family resumed its journey westward and reached the Salt Lake Valley September 25, and spent its first winter in the 'Old Fort' on Pioneer Square.

In the spring of 1848 with her husband and two small children she removed to their farm on Mill Creek, and for three months subsisted upon a scanty ration of milk with thistle greens, and day after day witnessed the heart-rending scene of her eldest child crying herself to sleep pleading for bread when none could be had. Pursuant to a call by President Brigham Young, the family removed to Fillmore, in 1861, where her husband had been called to reside. Here she was prominently identified with the Relief Society, over which she presided for many years, freely giving of the best efforts of her life in alleviating the sufferings of the poor and distressed. Her husband died on the 1st day of December, 1880, leaving to her tender care the rearing of her large family, but with indomitable courage she bravely battled through these many years of widowhood, always admonishing her children to lives of purity and faithful labor in the service of the Lord, in whom she has confidently trusted. In the 84th year of her age, although crippled by a fractured hip, she is comparatively hale and hearty and rejoices in the many testimonials which she has received of the truthfulness of the everlasting Gospel, and of the divine mission of the Prophet Joseph Smith, with whom she was intimately acquainted. Her posterity, numbering two hundred and seventeen, is as follows: Twelve children, Helen Mar, Elizabeth Ann, Catherine Eliza, Thomas Clark, Sarah Melissa, Isabella, Margaret Jane, Daniel Porter, Russell Kilburn, Susan Delilah, John Warren and Zina Prescinda; seventy-six grand children, one hundred and twenty-five great grandchildren and four second great grandchildren. She has always been a consistent Latter-day Saint and her devotion to the work of the Lord will be a beacon light to her posterity for time.

Mrs. Paulina Eliza Phelps Lyman:—Daughter of Morris Phelps and Laura (Clark) Phelps, born March 20th, 1827, in Lawrenceville, Illinois.

The family and ancestry were from the New Eng-

land States and came to this country in the Mayflower. With the family she moved in 1832 to the Little Prairie near Independence, Jackson County, Missouri. At this place and time she was given a blessing by the Prophet Joseph Smith in which he promised her that "she would go to the Rocky Mountains."

She remembered the destruction of the printing press at Independence and the driving of the Mormons from Jackson County.

Her father was imprisoned in Richmond, Ray County, Missouri, with Parley P. Pratt and others. After being driven from their home, her mother returned 250 miles on horseback and with the assistance of Orson Pratt succeeded in getting her husband released from prison. On this visit to the Richmond prison Mrs. Phelps sewed the manuscript of "The Key to Theology" in her clothing and brought it out safely. Otherwise that precious volume, by Parley P. Pratt, might have been destroyed.

Mrs. Lyman was baptized by her father June 1st, 1835, in Crooked River.

She was blessed by Parley P. Pratt in the Richmond Jail. When her father was freed from jail the family moved to Nauvoo. She saw the body of the Prophet twice after the martyrdom.

January 16th, 1846, she was married to Amasa M. Lyman in the Nauvoo temple. That year she was in the exodus from Nauvoo to Winter Quarters, Nebraska, where she abode with the family and Saints during the Pioneer year 1847.

In 1848 she crossed the plains to Salt Lake Valley. In 1857 she moved to Parowan, her home for the remainder of her life.

In later life she studied and practiced obstetrics and became a successful physician. She assisted at the coming into this world of five hundred children.

She was the mother of seven children:—Oscar Morris, Mason Roswell, Clark, Charles Rich, William Horn, Solon Ezra and Laura Paulina. Three sons, Charles, William and Solon, and her only daughter, Laura P. Clark, survive her. She was left a widow in 1877 and was obliged to support her family by her own labors.

In early days she spun and wove cloth and made one hundred and thirty suits of clothes for men and boys. In cases of emergency and accidents she was indispensable in the community where she lived. She lived 85 years, 6 months and 21 days.

An illustration of Salt Lake's up-to-dateness is Shay's Cafeteria, 341 Main Street.

FIRST OFFICERS "DAUGHTERS OF THE PIONEERS.

Clarissa Smith Williams is the daughter of the late President George A. Smith, churchman, pioneer, colonizer, historian and statesman; and Susan E. West, pioneer and temple worker.

Her husband, William N. Williams, is prominently associated with religious, state, educational and financial affairs.

Mrs. Williams was born April 21st, 1859, in Salt Lake City, Utah. Her education was obtained in the best schools the territory then afforded, and was graduated from the Normal department of the Deseret University, now University of Utah, in 1875. Being an apt student and a natural teacher, Mrs. Williams was employed at the age of fourteen as a pupil teacher in a school taught by Miss Mary E. Cook. Immediately after her graduation she conducted a private school for several years with much success. Mr. and Mrs. Williams were married July 17, 1877. They have had a large, intelligent and interesting family of eleven children, eight of whom are living, two sons and six daughters. Their children were all born at their present home facing the Temple block, west. The lot on which their home is located, together with entire block, was settled on by Mrs. Williams' father, one of the original pioneers of 1847.

From her early girlhood Mrs. Williams has been an active and faithful church worker, filling the positions of Sunday school teacher, and first counsellor in the first Primary organization in the Seventeenth ward. Later she became actively engaged in Relief society work, a work which she has continuously and perseveringly carried on. She commenced her labor in the Relief society at the age of eighteen as block teacher. Was secretary and later president of the Seventeenth Ward Relief society and was assistant secretary of the old Salt Lake stake organization. At the time of the division of the old Salt Lake stake, March, 1904, Mrs. Williams was appointed president of the Salt Lake Stake Relief society. In 1901 she was appointed treasurer and member of the board of directors of the general Relief society. At the April general conference of the church in 1911, she was appointed first counsellor to the president of the Relief society, which position she now holds. She has also traveled extensively in the interest of the society.

Mrs. Williams is a charter member of the Daughters of the Pioneers and was the first historian of the organization. She is also interested in patriotic and library work, being an active member of the Society Daughters of the Revolution, in which organization she has held the offices of treasurer and regent. Mrs. Williams is also a member of the Authors' club and served a term as president of that club.

Mrs. Williams is a devoted wife and mother and is of an exceptionally genial and friendly disposition. The home of Mr. and Mrs. Williams is always open for the entertainment of friends from home and abroad.

Elizabeth S. R. Wright.—Elizabeth Sophia Richards was born in Salt Lake City, Utah, March 4, 1859. Her parents were Samuel Whitney Richards and Helen S. Robinson Richards. The father of the subject of this sketch was one of Utah's founders, a man of sterling integrity and a citizen of prominence and renown in the community, one of the young men who came to this Western land when it was a barren desert and redered all and wise help in founding this great state of which his posterity and all Utah are justly proud. He has filled many positions of trust, sat as member of many legislatures, been intrusted with many of Utah's best interests, and, above all else, is a man of unblemished character and reputation. He was born in the Berkshire Hills of the old Bay state, and his forefathers were among the early settlers of New England.

In 1859 she married Elias Smith Wright, a man of exceptional ability, born of goodly parents. His father, Jonathan C. Wright, who has always been accounted one of the stalwarts in founding this commonwealth; a member of the several legislatures during the years when the territory was in its early struggle for recognition as a part of the great West, since become so famous.

Mrs. Wright has an attractive manner and many friends wherever she goes. Her home is in all respects a delightful place and speaks well for her tact and artistic ability in home making as well as home keeping. She claims the honor of membership in the society of the Daughters of the Revolution from the paternal side of the Richards family, through her great grandfather, Joseph Richards, who was born in Richmond, Mass., March 16, 1762, and who entered the American army at the age of 14. He was at the siege of Boston and served at Crown Point, Bennington and Tioga, West Point and Cow Pens. He died in Richmond, Mass., March 29th, 1840.

Her father, Samuel W. Richards, was the son of Phineas Richards, who was the son of Joseph Richards, therefore her descent is direct. The Richards family are of the old Puritan stock and the descendants possess many of the characteristics of those sturdy sons of toil and hardship who founded New England and who produced a race of men and women unsurpassed in this land of freedom and liberty.

Dr. and Mrs. Wright are both of Revolutionary stock, the doctor being a member of the Society of the Sons of the American Revolution and they have a family of intellectual children, consisting of four daughters that are useful members of the community and adorn society wherever their lot may be cast.

Mrs. Wright has been on a number of trips East and West. She is now the President of the State Society of Daughters of the Utah Pioneers; has always been an active member in social, religious and patriotic organizations in our city.

Leonora T. Harrington, daughter of President John Taylor and Margaret Y. Taylor, was born in Salt Lake City on the 25th day of March, 1864, the more exact place of her birth being the site of the Taylor homestead on First West street, in the old Fourteenth ward.

Leonora, or Lennie, as she is more commonly called, attended the district schools of Salt Lake in her younger years and later attended the University of Deseret, now the University of Utah.

In the spring of 1886, she married Daniel Harrington, making her home in Salt Lake City most of the time since. Mrs. Harrington has seven living children, to-wit: Jennie, Daniel T., Florence, John T., Russell, Mary Y. and Everett.

Mrs. Harrington's home is always regarded as a hospitable one and she has ever made it a haven of rest for her acquaintances and friends.

In addition to attending to the exacting duties of rearing and educating her large family, Mrs. Harrington has found time to render service in promoting the interests of the young and in Ladies' Relief society work.

For several years she was president of the Young Ladies association of Sugar House ward.

In about the year 1904, upon the death of Mary P. Young, her first counselor, Mrs. Emma S. Woodruff chose Mrs. Harrington to fill the vacancy thus caused and she became first counselor in the Relief society presidency of the Granite stake.

Upon the death of Mrs. Woodruff, a few years later, Mrs. Harrington, by vote of the remaining counselor and the eighteen aides of Mrs. Woodruff, became president of the Relief societies of Granite stake, which position she now holds.

In her intercourse with the members of the societies and with the public, Mrs. Harrington is uniformly known to use and exercise great tact and wisdom; and, as a presiding officer, she is said to be peculiarly dignified, tactful and considerate.

Among the pleasantest recollections of her girlhood days, Mrs. Harrington recalls her association and occasional trips with her genial and gifted father, the late President John Taylor.

In appearance as well as in character, John Taylor was a remarkable man. He was over six feet high and well proportioned. His head was surmounted with a heavy growth of beautiful white hair, not gray, but white, thus giving him a majestic bearing, especially did he so appear as a pulpit orator.

In his lighter veins, however, he was wont to enjoy and tell amusing anecdotes reminiscent of his experiences and travels; often sang hymns and thus his memory has become and is a joy and satisfaction, not only to his family, but to his contemporaries and associates of the church.

OFFICERS AND MEMBERS OF SOCIETY.



Wright, Elizabeth B.



Farnsworth, Julia P. M.



Pratt, Elizabeth Rich



Miller, Sarah Jane Rich



Cowley, Abbie Hyde



Smith, Sarah E. B.



McTune, Victoria Clayton



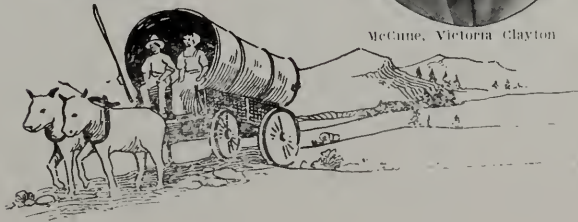
Merrill, Edie Ensign



Sharpe, Margaret Condie



Martha Morris.



HISTORICAL NOTES.

BATHSHEBA WILSON SMITH

Bathsheba Wilson Smith:—Fourth president of the Relief Societies in the Church of Jesus Christ of Latter-day Saints, was born May 3, 1822, in Shinnston, Harrison county, West Virginia, daughter of Mark Bigler and Susannah Ogden. Her father was from Pennsylvania, her mother from Maryland. The school facilities in her vicinity were limited. The county of Harrison was hilly, and the roads of primitive character; the mode of travel was chiefly on horseback riding, in which few could excel her. In her girlhood she was religiously inclined, loved virtue, honesty, truthfulness and integrity; attended secret prayers, studied to be cheerful, industrious and happy, and was always opposed to rudeness. During her fifteenth year some Latter-day Saints visited the neighborhood; she heard them preach and believed what they taught. She knew by the spirit of the Lord, in answer to her prayer, that Joseph Smith was a Prophet of the Lord, and that the Book of Mormon was a divine record. August 21, 1837 she was baptized; and most of her father's family joined the Church about the same time. They soon felt a desire to gather with the rest of the Saints in Missouri; her sister, Nancy, and family sold their property, intending to go in the fall, and Bathsheba was very anxious to go with them. Her father, not yet having sold out his property, she was told she could not go. This caused her to retire very early, feeling very sorrowful. While weeping, a voice said to her, "Weep not, you will go this fall." She was comforted and perfectly satisfied, and the next morning testified to what the voice had said to her. Soon after, her father sold his home, and they all went to Missouri, to her great joy, but, on their arrival there, they found the State preparing to war against the Saints. A few nights before they reached Far West, they camped with a company of Eastern Saints, but separated on account of each company choosing different ferries. The company that Sister Bathsheba and her family were members of arrived safely at their destination, but the others were overtaken by an armed mob at Huan's mill; seventeen were killed, others were wounded and others maimed for life.

Bathsheba was married to George A. Smith, July 25, 1841, the then youngest member of the Twelve Apostles, Elder Don Carlos Smith (brother of the Prophet) officiating. George A. Smith was first cousin to the Prophet Joseph. When Sister Bathsheba first became acquainted with George A. Smith, he was the junior member of the first quorum of Seventies. June 26,

1838, he was ordained a member of the High Council of Adam - Ondi-Ahman, in Daviess county, Missouri. Just about the break of day on the 26th of April, 1839, while kneeling on the corner stone of the foundation of the Lord's House at Far West, Caldwell county, Missouri, he was ordained one of the Twelve Apostles, and then started on a mission to Europe, from which he returned in July, 1841, ten days previous to their marriage. July 7, 1842, a son was born to them; they named him George Albert. Two months afterward George A., as the Saints loved to call him, went on a mission to the Eastern States. On his previous mission (to England), he injured his left lung, causing hemorrhage. In the fall of 1843 George A. and Bathsheba received their endowments and were united under the holy order of celestial marriage. Sister Bathsheba heard the Prophet Joseph charge the Twelve with the duty and responsibility of the ordinances of endowments and sealing for the living and the dead. She met often with her husband, Joseph and others who had received their endowments, in an upper room dedicated for the purpose, and prayed with them repeated in those meetings.

June 30, 1893, President Lorenzo Snow and his assistant appointed and set apart Sister Zina D. H. Young to take charge of the woman's department in the Salt Lake Temple with Bathsheba W. Smith as her first and Minnie J. Snow as her second assistant. Owing to the illness of Sister Young it soon fell to the lot of Sister Bathsheba to preside over the Sisters in the Temple. Sister Bathsheba is often reverently spoken of as "the beloved wife of George A. Smith." To her, in one sense, this would be the dearest praise that could be spoken. But yet a loftier, holier, and even the earth-love seemed to hover around her very presence. A little child once said, "When I look at Sister Bathsheba I do not see her with her bonnet on; I see her as she will look when she wears that crown that is waiting for her." Such is the impression her face, her gentle voice and manner conveys.—Jenson's Biographical Encyclopedia.

She died surrounded by a multitude of her posterity, at her home in Salt Lake City, September 20, 1910.

PIONEER DINA WILLIAMS HOLROYD DANIELS

Dina Williams Holroyd, Pioneer:—Daughter of Robert Williams and Ann Pugh Williams, of Mynarrah, Denbighshire, North Wales. Born November 14, 1814, Cod Poth, Wrexum, North Wales. Married Thomas E. Holroyde January 3, 1845, at Everton, Lancastershire,

England. Joined the Church of Jesus Christ of Latter-day Saints in England, and sailed from her native land with her family and Saints, January, 1855, on sailing vessel Siddon, which was eight weeks making voyage. Remained in Philadelphia five years, then came to Florence, Nebraska, then to Omaha, where she and family spent the winter. On July 4, 1861, started for Utah, arriving there September 16 of the same year. Going right to Ogden, where she remained until her death, February 13, 1897, at the good age of eighty-four years. She always took an active part in establishing the Church in these, the Rocky Mountains, and remained a true, faithful member of the Church up to the time of her death. She was especially active in the Relief Society.

She was the mother of the following sons and daughters: Richard (died infant), Mary Hebben Holroyd (married James Moroni Thomas), Robert Williams Holroyd (married Mary Emeline Eggleston), Ellen Taylor Holroyd (married Joseph Argyle), Thomas Holroyd (died), Dinah Holroyd (died), Hannah Sutcliff Holroyd (married Jesse Franklin Brown), Ann Sutcliff Holroyd (married Alma Duffin Chambers), Elizabeth Smith Holroyd (died).

Mary Holroyd Thomas:—Daughter of Edward Holroyd and Dinah Williams, pioneers, who came to Utah September, 1861, in Joseph Horne's Company. Born November 9, 1846, in Berkenhead, England. In a company of Saints sailed from England in January, 1855, with her parents, one brother and two sisters, on the sailing vessel Siddon, which carried 900 passengers and was eight weeks making the voyage. One sister was buried at sea. It was a very distressing voyage, but all landed in Philadelphia safely. She lived in Philadelphia for five years, then went to Florence, Neb., winter quarters of the Church at this time, lived here until fall, then went to Omaha for the winter. On July 4, 1861, left for Utah, and arrived in Salt Lake City September 15 of the same year, and went right on to Ogden, where she has resided ever since.

She walked all the way across the plains, with the exception of a few days when she was sick, having been run over.

She was blessed with exceptional musical talent, and when the Saints would assemble for evening song and prayer, her sweet voice would be heard for the pleasure of all present.

HISTORICAL NOTES.

She was one of the pioneers to help build up Utah musically, many having heard her sweet voice and received her instructions on the organ. The first music store in Ogden was opened by her and her husband.

She married James Moroni Thomas (Pioneer of 1850), March 30, 1862. Has always been a faithful worker in the Church of Jesus Christ of Latter-day Saints, serving in different capacities. She is the mother of the following children: Nathaniel James Thomas (married Elizabeth Dee), Mary Rodelphia Thomas (married Josiah G. Read), Moroni Holroyd Thomas (married Olla May Barker), Dinah Elizabeth Thomas (married Albert J. Johnson), Robert Holroyd Thomas (dead), Ellen H. Thomas (living), Edward Martin Thomas (dead), Susan Chrisie Thomas (dead), Chester Holroyd Thomas (living), residence 2736 Washington Ave., Ogden, Utah.

Ellen Hebden Thomas:—Daughter of James Moroni Thomas (Pioneer who came to Utah September 15, 1850), and Mary Hebden Holroyd Thomas (Pioneer who came September 15, 1861).

Like her mother she has been blessed with a fine singing voice and musical talent. Living in this age of opportunities she has had the pleasure of developing her musical talents by going and studying with some of the best masters in the art, and is now one of Utah's best teachers as well as soloist, having been one of the soloists to accompany the Salt Lake Choir to Seattle for the Exposition; also on the New York tour to the American Land Exposition. As well as taking an active part in the State musically, she is also a worker in the different organizations of the Church of Latter-day Saints, and is now Stake Chorister on the Weber Stake Sunday School Board. She is one of the musicians who organized the Ogden Conservatory of Music. Residence, 2736 Washington Ave., Ogden, Utah.

Anne Pugh Holroyd Chambers:—Daughter of Thomas Holroyd and Dinah Williams, pioneers, September, 1861, Joseph Horne Company.

Born December 2, 1856, Philadelphia, Penn. Crossed the plains with parents. Married Alma Duffin Chambers, June 2, 1881, at Salt Lake City (son of John Garratt Chambers and Maria Duffin, pioneers of October, 1853, (Cyrus H. Wheelock Company). Their children; Alma H., born June 2, 1882, married Lois Edna Daniels; Edward H., born October 8, 1885, married Ellen Merintha Greenwell; Dinah H., born June 5, 1887, died January 19, 1889; Ireta H., born May 16, 1889, married Lawrence

Henry Evans; Lawrence H., born December 9, 1896, died August 23, 1898; Stanley H., born July 14, 1898. Family home, Ogden, Utah.

Father's family crossed the sea from England in the ship "Siddon," in 1855, arriving in Philadelphi in April, 1855. In the early part of 1860 the family came as far west as Omaha, Neb. In 1861 crossed the plains, arriving in Salt Lake City September 16, 1861. Came to Ogden shortly after.

Labored in the Sunday School as a teacher, and was associated with the early organization of the Mutual Improvement Associations. Became a member of the Relief Society of the Fourth Ward, Ogden, in 1907, and when the Wards were divided was selected as First Counselor in the Relief Society of the Sixth Ward, and still serving in this capacity at this date (October, 1916). Member of Company D, Daughters of the Pioneers.

Ireta Holroyd Chambers:—Daughter of Alma Duffin Chambers and Anne Pugh Holroyd. (Parents being children of pioneers.)

Born May 16, 1889, at Ogden, Utah; married Lawrence H. Evans, June 22, 1916 (son of Thomas B. Evans and Ruth Blair), at Salt Lake City, Utah.

A diligent worker in Church circles. Associated with Mutual Improvement work. Ward organist. Secretary and teacher Sixth Ward Sunday School, and teacher in Religion Classes. Family home, Ogden, Utah.

Mary Rodelpha Thomas Read:—Born in Ogden, Utah, February 28, 1865. Daughter of James Moroni and Mary Hebden Thomas. Married Josiah George Read of Ogden, March 11, 1887. Married by Louis W. Shurtliff, of Ogden.

Children: Leonal Thomas, born August 1, 1890; died August 27, 1913. Bertie Josiah, born March 19, 1888; died, July 6, 1888. William Earl, born October 9, 1892; married to Edith Cornelia Volker, October 7, 1915. Mary Elizabeth, born May 30, 1895. Walter Thomas, born January 24, 1897.

Mary Rodelpha Thomas Read has been an active worker in the Church. She was Second Counselor in the Relief Society of the Second Ward of Ogden; also President of the Young Ladies' Mutual Improvement Association of the same Ward.

Mary Elizabeth Read:—Daughter of Mary Rodelpha Thomas Read. Born May 30, 1895. She is a teacher in the Sunday School.

Hannah Sutcliffe Holroyd Brown:—Born on the 2nd day of December, 1856, in Philadelphia, Penn., U. S. A., Crossed the plains in Joseph Horne's Company, arriving in Great Salt Lake Valley on September 16, 1861.

She was married to Jesse Franklin Brown, October 24, 1878, Salt Lake City. Her husband is the son of Jesse Sowell-Brown and Caroline Stuart. He was born in Millard, Filmore County, Utah, on June 26, 1858. She is the mother of five children: Jesse Holroyd, born November 13, 1879, Ogden, Utah; Thomas Halroyd, born April 18, 1882, Ogden, Utah; Franklin Holroyd, born March 1, 1886, Ogden, Utah; Dinah May Holroyd, born January 30, 1890, Ogden, Utah; Robert Walter, born October 27, 1893, Ogden, Utah. She resides at 679 Twenty-second Street, Ogden Utah.

Thomas H., died at the age of 27, and Franklin died at the age of 23. Their deaths were in the year 1909.

She has always been a member and an active worker in the different organizations of the Church of Jesus Christ of Latter-day Saints.

Dinah May Holroyd Brown Olsen:—Born on the 30th day of January, 1890, at Ogden City, Utah, the daughter of Jesse Franklin Brown and Hannah Sutcliffe Holroyd. She held the positions of Teacher and Choirister in the Sixth Ward Religion Class for three years; was also a member of the Ogden Tabernacle Choir for nine years.

She was married to Edward August Olsen October 22, 1913, Salt Lake City. Her husband is the son of Edward Arnholt Olsen and Martha Magdaline Lampe. He was born in Ogden, Utah, March 25, 1887. She is the mother of one son, Edward Brown, born August 3, 1914, Ogden City, Utah. Residence at 679 Twenty-second Street, Ogden, Utah.

Lathalia Pratt Kimball:—Mrs. Kimball is the wife of Joseph Kimball, well known in Salt Lake, and a daughter of the founder of the University of Utah, Orson Pratt. She has been a very useful member of the church and the commonwealth. She is of a character and disposition that, like the magnet to the needle, draws everyone to her. She has an army of friends and not one enemy, if there is one, there is something wrong with him or her, and not with our heroine, Lathalia P. Kimball.

Mrs. S. J. White:—Mrs. White is one of the ardent workers of the society "Daughters of the Utah Pioneers" at Ogden. She is a very respected member of one of the oldest and most respected families of that city.



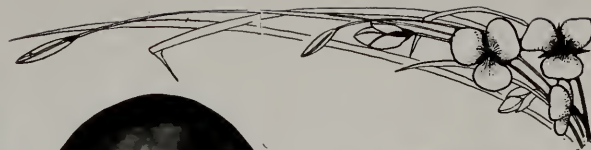
Abbie H. Cowley.



Ella H. Woolf.



Jane H. Molen.



Caroline H. Turner.



Mary T. Crockett.

DAUGHTERS OF PIONEER WM. S. HYDE.



Miss Myrtle G. Woolf.



Idley, Mary L. Woolf



Mary H. Woolf.



Jane E. W. Bates.



Miss Zina A. Woolf

BIOGRAPHICAL SKETCHES.

DAUGHTERS OF PIONEER WM. S. HYDE.

Abbie Hyde Cowley:—Mrs. Cowley, who is the daughter of Abigail Gloyde and Wm. Hyde, was born Jan. 19, 1863. She married Matthias Foss Cowley in the Logan Temple on the opening day, May 21, 1884.

In her younger days Mrs. Cowley lived in Hyde Park and attended school in Logan at the B. Y. C. and the University of Deseret in Salt Lake City. After marriage she moved to Preston, Idaho, and from there to her present residence, 123 N. W. Temple St.

She worked in "Daughters of Mormon Battalion" and Relief Society, filling offices in both organizations. She is a member of the Pioneer Association. Mrs. Cowley is the mother of eight children, seven of whom are now living.

From her mother's side Mrs. Cowley is of Revolutionary descent.

Ella W. Hyde Woolf:—Mrs. Ella Woolf, the Daughter of William S. and Elizabeth Hyde, was left a widow shortly after marriage and, hence, has no family. She is a faithful Latter-day Saint and a respected citizen.

Jane H. Molen:—Mrs. Molen is a daughter of William S. and Elizabeth Hyde. She resides in Logan, where as Aunt Jane, she is beloved by the whole community. No one can supersede her in the hearts of the people of Logan.

Caroline Hyde Turner:—Mrs. Turner is the wife of Frederick Turner, deceased, a former well known newspaper man of Logan and Northern Utah. She is the daughter of William S. and Sally A. Hyde. A very large family calls her mother, and a very honorable family will heap blessings on her head when old age shall control.

Mary Turner Crockett:—A daughter of Caroline Hyde and Frederick Turner of Logan.

Myrtle G. Woolf:—Miss Woolf is the daughter of Mary H. Woolf. She is a young lady of good attainments and excellent character.

Mary L. Woolf Ihey:—What is more beautiful than the face of a satisfied mother and that of a healthy, pretty baby. In our picture we have both. Mrs. Ihey is a descendant of the earliest Utah Pioneers and inherits all their good qualities, especially that of the desire to ful-

fill God's first command: "Go forth, multiply and replenish the Earth."

Mary Lucretia Woolf is the daughter of Wm. Hyde and Elizabeth Horne Bullard Hyde. She was born at Council Bluffs, Iowa, Dec. 23, 1848.

Mrs. Woolf came across the plains with her parents when a child, arriving in Salt Lake City in 1849.

She married John Anthony Woolf in the Salt Lake Temple, December 21, 1886, after that she lived in Hyde Park; from there she moved to Cardston, Alberta, Canada. From 1909 until time of death, June 16, 1915, she lived in Salt Lake City and Logan.

Jane Eliza Woolf Bates:—Daughter of John Anthony and Mary Lucretia Hyde Woolf, was born August 8, 1873, at Hyde Park, Cache County, Utah. She lived here until the spring of 1887, when she with her parents and other pioneers moved to Canada and settled where Cardston was afterwards founded. On September 8, 1890, she was married to Ormus Ernest Bates and they have lived at Cardston ever since.

Zina Alberta Woolf:—The daughter of John A. Woolf and Mary L. Hyde, was born in Cardston, Alberta, Canada, Dec. 17, 1887. She lived here until 1908, when she moved to Salt Lake City, where she still resides.

HISTORICAL NOTES.

Mary Page Nebeker:—Was born September 9, 1878, at Falula Springs, Laketown, Rich County, Utah.

Her father, William Perry Nebeker, crossed the plains in 1847, driving an ox team, and taking a prominent part in the early development of Salt Lake City, until 1870, when for the second time, he became a pioneer this time of Bear Lake Valley. He was a member of the Legislature of Utah, not only when it was a territory, but when a State, also.

Her grandfather, John Nebeker, also came to Utah with the pioneers of 1847. He harvested the first crop of wheat that ripened in this Western country, also raised the first apple tree that ripened its fruit in Utah. He was a member of the Territorial Legislature of Utah, and later became Probate Judge in Southern Utah.

Her mother was Sarah Ivins McKean, daughter of Theodore McKean and Mary Page Gulick.

Mary Page Nebeker was educated in the schools of Salt Lake City, and later graduated from the School of

Nursing, June 24, 1903.

She has filled several positions in a religious capacity to her credit—as secretary, librarian, treasurer, and teacher. Loyal to the pioneer parents, who gave her birth and name, she lives to bless and comfort others, to uplift her fellow creatures and fill her days with usefulness. In fact Mary Page Nebeker is a typical daughter of the Utah Pioneers, who ever tries to live in the sunshine of truth, right, charity, and purity.

Mary Jane Miller:—Daughter of Robert Gardner and Jane McCune. The subject of this sketch arrived in Salt Lake Valley, with her parents in the second company of Pioneers, the first of October, 1847.

She was not yet five years of age, and as she grew to womanhood, witnessed the many hardships so prevalent in the early settlements of the State. She married James R. Miller of Murray, Utah, and at this date, (March 20, 1916) is living upon the old homestead, where fifty-six years ago they established their home. Her husband and seven out of the fourteen of her children have preceded her to the beyond.

The surviving are, Reuben G. Miller, Mary Jane Whitney, William E. Miller, LeRoy C. Miller, Maud Louella Davis, Lenard M. Miller, and Eva Merl Merrill.

She possesses a kind sympathetic nature, with a charitable disposition, and has always been ready and willing to help the poor and needy.

Elizabeth Gardner Helm:—The daughter of Jane McCune and Robert Gardner, was born January 12, 1851. Mrs. Helm is a direct descendant of original pioneer stock, her father Robert Gardner is well known in the history of this section.

January 25, 1885, she became the bride of Samuel Helm, and at present resides at 4566 South State Street, Salt Lake County, Utah. She is a faithful mother and always does her best toward the good of her many loved ones and what her church and God ordained.

Margaret Gardner Miller:—Margaret Gardner Miller, daughter of Robert Gardner and Jane McCune Gardner, was born September 11, 1844, at Warwick Kent County, Canada.

She came to Utah when but three years old, living in Salt Lake City until after marriage, which took place in Salt Lake, October 10, 1868. Then with her husband, Reuben P. Miller, they moved to Murray, where they still reside.

Sister Miller is a faithful church member, having done a great deal of work in the Relief Society and Primary.

BIOGRAPHICAL SKETCHES.

GROUP OF PIONEER MOTHERS AND DAUGHTERS. No. 6.

Emma Combes Fenton:—The daughter of Richard and Maria Frances Combes, was born on September 17, 1827, in Haslemere, Surrey, England. She accepted the gospel in 1852, and after her conversion and baptism at once desired to come to Zion.

In January, 1854, she was married to Thomas Fenton, well known later as a florist and nurseryman of the state. The "Move South" took the family to Springville, but they later returned to Salt Lake City and to their home in the Sixth Ward. Here they remained and built up a prosperous business.

Wealthy Dewey Richards Ensign:—Daughter of Samuel W. and Mary Ann Parker Richards, was born in Salt Lake City February 10, 1860.

She was married to Horace Datus Ensign of Ogden September 1, 1881, and since that time has lived almost continuously in the First Ward of Ogden, where her husband has presided as bishop for eighteen years.

Mary Ann Parker Richards:—Daughter of John Parker and Alice Woodacre, was born November 4, 1839, in Chaidgley, Lancastershire, England.

She was married to Samuel Whitney Richards in Salt Lake City, February 14, 1855, and was the mother of ten children.

Carrie D. Richards:—Carrie D. Richards, daughter of Samuel W. and Mary Ann Parker Richards was born in Salt Lake City, October 22, 1872.

Caroline O. Wright:—Mrs. Wright, now deceased, was among the early pioneers of Utah. She has two children now living who fill very important positions in their particular localities. Dr. Wright of Salt Lake and Mrs. E. W. Child of Ogden. During life Mrs. Wright was honored and respected and her memory is cherished by the many who knew her.

Margaret Elizabeth Joiner Elder:—Is the daughter of Henry Joiner and Elizabeth Whittingham, born July 27, 1873, and died April 28, 1910. She was married in Salt Lake City, March 7, 1858 to Joseph Benson Elder.

Regena Hogan Stoker:—While on this mundane sphere, the subject of this brief sketch, was known as a very useful and thrifty wife and mother. She was loving and

beloved by all. Her father's family, the Hogans are still both numerous and popular citizens of Farmington. She leaves behind several children among whom are some of Bountiful's business men.

Elizabeth Haven Barlow:—Daughter of John and Betsy Howe Haven, was born December 28, 1811, at Haliston, Mass., and returned to her loving Master on Christmas day, 1892, at Bountiful, Davis County, Utah. She was married to Israel Barlow, February 23, 1840, in Quincy, Illinois.

Laura A. Jackson Barlow:—I am the daughter of goodly parents. My father, Henry W. Jackson was of the Mormon Battalion and became acquainted with my mother in Salt Lake City, who was Eliza Ann Dibble. She was the daughter of Philo Dibble, Sr. They were married February 3, 1850, the wedding reception being held at the home of one of President Brigham Young's wives. Father gave fifty dollars in California gold for the supper.

I married Wilford Barlow, 1876, and have had twelve children, eight boys and four girls, eleven are living.

Eliza Wright Child:—A daughter of Jonathan C. and Caroline Wright, was born at Brigham City, Box Elder County, Utah, February 15, 1862.

She was married to Mark A. Child, March 20, 1884, in Ogden, and they lived in Brigham City until 1881, in Ogden until 1884, in Riverdale until 1888, and in Hooper until 1905, at which time they returned to Ogden until 1915, when they moved to Clinton.

Mrs. Child prepared herself for the teaching service and had classes for several years; we also know her as an exceptionally talented public speaker, and though always greatly interested in things of a public nature, manages her home life and its duties in a way well calculated to prove an example.

At one time she was Secretary of three different organizations, and had three children acting in a similar capacity in their various organizations, plainly upholding the many strong contentions touching heredity.

HISTORICAL NOTES.

Emma Smith Woodruff:—The subject of this sketch is a daughter of Samuel Smith and Martishia Smoot, and was born March 1, 1838, at Spring Hill, Daviess county, Missouri. She, with her parents, moved to Nau-

voo, when a tiny child, and here she was acquainted with the Prophet Joseph.

The family started West in the spring of 1850, Emma being the eldest of four children a great many cares fell upon her. The father died at Salt Creek to the great sorrow of the family. After the death of the father, Emma learned to hitch the oxen and drove them the remainder of the way to Salt Lake Valley, where they arrived in the fall of 1850. In 1853 Emma became the wife of Wilford Woodruff, and this union was blessed by eight children namely: Hyrum Smith, born October 4, 1857, died November 24, 1858; Emma M., born July 4, 1860, died November 30, 1906; Asahel H., born February 3, 1863; Clara M., born July 23, 1868; Ann, born April 10, 1867, died April 11, 1867; Abraham Owen, born November 23, 1872, died June 20, 1905; Winnifred Blanche, born April 9, 1876, and Mary Alice, born June 2, 1879.

At the organization of the Retrenchment Society, Mrs. Woodruff was a charter member. She was a member of the first Salt Lake Stake Relief Society Board and also President of Farmers Ward Relief Society. Was a member of the General Board of Relief Societies when incorporated in October, 1892, and Stake President of Granite Stake, all of these positions she filled with honor, and when the Salt Lake Temple was opened in 1893, she was one of the first women called to officiate there. She was named counselor to Sister Zina D. H. Young, who acted as High Priestess there, also when Bathsheba W. Smith was called to succeed Sister Young in 1901, she held the same position, where she labored until her death.

She was very kind, and was loved by all, the doors of her hospitable home were ever open to friends and strangers. She was an excellent housekeeper and was ever proud to say she was the wife of President Woodruff, and taught her children to be proud of it and follow in the footsteps of their father and mother.

Effie Ensign Merrill:—Daughter of Martin Luther Ensign and Mary Dunn was born at Brigham City, September 7, 1871. She married Lewis A. Merrill, June 6, 1895, in the Logan Temple. She acted as Vice President in the organization "Daughters of the Utah Pioneers" from 1908 to 1910.

At different times she acted as Secretary, Sunday School Teacher, Religion Class Teacher and choir member of the Fourth Ward at Brigham City. She was also a member of Cache Stake board and choir.

In 1905 she moved from Logan to Salt Lake, where she became Religion Class Teacher, counselor and later President of the Relief Society of the Thirty First Ward. She was a member of the Author's Club of Salt Lake City from 1905 to 1915. A member of the U. A. C. Women's Club while at Logan and her husband was Bishop of the 31st Ward of Salt Lake City for six years from 1906 till 1912.



Emma C. Fenton.



Wealthy R. Ensign.



Mary A. P. Richards.



Miss Carrie D. Richards.



Caroline O. Wright.

PIONEER MOTHERS AND DAUGHTERS.



Margaret E. Elder.



Regena H. Stoker.



Elizabeth H. Barlow.



Mary A. Barlow.



Eliza W. Child.



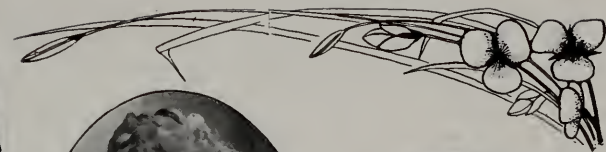
Davis, Maude Miller



Whitney, Mamie Miller



Miller, Mary Gardner



Verrill, Meri Miller



Miller, Gertrude Miller



Helm, Elizabeth Gardner



Helm, Mary Gardner



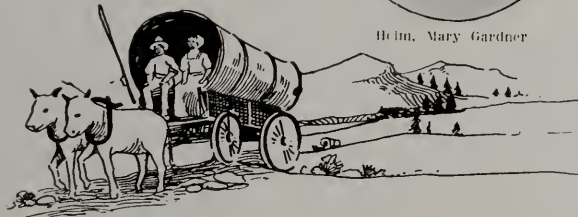
Hamilton, Nellie Helm



Miller, Edith Lyle



Miller, Margaret Gardner



PIONEER GARDNER'S FAMILY GROUP.

BIOGRAPHICAL SKETCHES.

PIONEER GARDNER'S FAMILY GROUP

Jane McCune Gardner:—Jane McCune Gardner was born July 24, 1823 at Beckwith, Canada. She was among the early pioneers, who came to Utah in 1847.

She is the mother of twelve children, four of whom are now alive, and the way in which they have lived speaks a great deal of praise for Mother Gardner, because they fill their calling well.

Mother Gardner is the oldest member in a group picture of five generations living to see her eightieth birthday. She died, June 21, 1904, at the home of her daughter, Margaret Gardner Miller, Murray, Utah.

Maud Miller Davis:—The wife of Thomas Davis, one of Murray's business men, and the daughter of Mary Gardner Miller.

Mamie Miller Whitney:—Daughter of Mary Gardner Miller and a native of Murray.

Mary Jane Miller:—Daughter of Robert Gardner and Jane McCune. The subject of this sketch arrived in Salt Lake Valley, with her parents in the second company of Pioneers, the first of October, 1847.

She was not yet five years of age, and as she grew to womanhood, witnessed the many hardships so prevalent in the early settlements of the State. She married James R. Miller of Murray, Utah, and at this date, (March 20, 1916) is living upon the old homestead, where fifty-six years ago they established their home. Her husband and seven out of the fourteen of her children have preceded her to the beyond.

The surviving are, Reuben G. Miller, Mary Jane Whitney, William E. Miller, LeRoy C. Miller, Maud Louella Davis, Lenard M. Miller, and Eva Merl Merrill.

She possesses a kind sympathetic nature, with a charitable disposition, and has always been ready and willing to help the poor and needy.

Merl Miller Merrill:—Is a native daughter of Murray and the daughter of a Pioneer, Mary G. Miller.

Elizabeth Gardner Helm:—The daughter of Jane McCune and Robert Gardner, was born January 12, 1851. Mrs. Helm is a direct descendant of original pioneer stock, her father Robert Gardner is well known in the history of this section.

January 25, 1885, she became the bride of Samuel Helm, and at present resides at 4566 South State Street,

Salt Lake County, Utah. She is a faithful mother and always does her best toward the good of her many loved ones and what her church and God ordained.

Mary Gardener Helm:—Miss Helm is one of Salt Lake's popular teachers. She has been teaching school for a number of years and is very successful. She is the daughter of Elizabeth G. Helm and granddaughter of Jane McCune Gardner.

Nellie Helm Hamilton:—Mrs. Hamilton is the daughter of Elizabeth G. Helm.

Edith Lyle Miller:—Edith Lyle Miller was born August 7, 1879, at Murray, Utah. She is the daughter of Reuben P. Miller and Margaret Gardner Miller.

Sister Miller, as other members of the family, has been a consistent church worker.

Margaret Gardner Miller:—Margaret Gardner Miller, daughter of Robert Gardner and Jane McCune Gardner, was born September 11, 1844, at Warwick Kent County, Canada.

She came to Utah when but three years old, living in Salt Lake City until after marriage, which took place in Salt Lake, October 10, 1868. Then with her husband, Reuben P. Miller, they moved to Murray, where they still reside.

Sister Miller is a faithful church member, having done a great deal of work in the Relief Society and Primary.

HISTORICAL NOTES.

Artimesia Beman Snow:—Mrs. Snow is the daughter of Alva and Sarah Burtt's Beman, and was born March 3, 1819, at Livouia, Livingston County, New York.

On December 13, 1838, she was married to Erastus Snow at Far West, Missouri. Their first child was born in Chester County, Pennsylvania and the second one was born at Salem, Massachusetts, while in the Mission Field with her husband.

Mrs. Snow lived in Nauvoo and labored in the Nauvoo Temple until 1846, when she with her husband went to Winter Quarters where they spent the winter and she buried her second son. She arrived in Salt Lake City, in 1848, and lived there until 1862, when she moved to St. George, where she lived the rest of her life. She died December 21, 1882.

She with her two sisters were well known as public

singers in the early days of the church, being known as the Beman Sisters. Mrs. Snow was the president of St. George Relief Society in early days. She, as well as the other members of the Beman family, were quite intimately acquainted with the family of the Prophet Joseph Smith, her sister, Louisa, being the first plural wife of the Prophet. At one time her father, Alva Beman, hid the plates of the Book of Mormon under the brick in his fire place to protect them from mobs.

Mrs. Snow ministered to the needs of the defenders of Far West, Missouri, when that place was surrendered by the mob militia and the Prophet and other leading brethren were taken prisoners. She also drove a team across the plains in the journey to Salt Lake City.

Artimesia Snow Seegmiller:—Daughter of Erastus Snow and Artimesia Beman, born at Salt Lake City, February 8, 1849. She married Franklin Benjamin Woolley, April 9, 1868, who was killed by Indians on March 21, 1869, while superintending a transportation of merchandise from California to the St. George Co-op. On April 16, 1873, she married Daniel Seegmiller, who was murdered in Kane Co., Utah, July 23, 1899.

She moved with her parents from Salt Lake to St. George when that place was settled and several years after her marriage to Daniel Seegmiller moved to Kane County, Utah, and is still living at Kanab.

She has always taken a prominent part in the social activities and church work particularly in connection with the Mutuals and Relief Society and is now President of the Relief Societies of Kanab Stake. She was active in musical affairs, and was for many years organist in the St. George Tabernacle.

Sarah Lucina Thurston:—Daughter of Erastus and Artimesia Beman Snow, was born in Chester County, Pennsylvania, January 21, 1841. She married George Washington Thurston, March 28, 1858. The family moved from Salt Lake City to St. George when that place was settled and later moved to Cache Valley, where her fifth child, Rosetta, was stolen by the Indians in the spring of 1868, at about two and one-half years of age and never recovered. After this the family moved to California near Santa Anna, where she has lived ever since and is the mother of fifteen children, thirteen now living.

"Do as well as you can today, and perhaps tomorrow you may be able to do better."—Newton.

"Truth will prevail."—Heber C. Kimball.

BIOGRAPHICAL SKETCHES.

OFFICERS AND MEMBERS OF OGDEN SOCIETY.

Mary Dunford Richards:—Mrs. Dunford is the president of the Ogden society "Daughters of the Utah Pioneers." She is the wife of one of that great family of the Richards. Mrs. Richards is highly respected by the entire community she resides in. May she live long and enjoy the benefits coming to one who has devoted her life to doing good to others.

Eliza Wright Child:—A daughter of Jonathan C. and Caroline Wright, was born at Brigham City, Box Elder County, Utah, February 15, 1862.

She was married to Mark A. Child, March 20, 1884, in Ogden, and they lived in Brigham City until 1881, in Ogden until 1884, in Riverdale until 1888, and in Hooper until 1905, at which time they returned to Ogden until 1915, when they moved to Clinton.

Evelyn Pratt Woods:—No history of Utah or the Mormon Church is complete without the name of Parley P. Pratt, of the early Mormon Martyrs, neither will it be complete without mention of this illustrious pioneer's descendants, which is especially true of the subject of this sketch, Evelyn Pratt Woods.

Mrs. Woods was born in Salt Lake City August 8, 1856, her parents being Parley P. and Ann Agathy Pratt. This occasion ushered into the world one of God's noblest spirits and the fruits have descended in all their purity to her lovely family of boys and girls, all of whom have

Dora P. Hatch Holther:—Mrs. Holther is the daughter of Wm. Edson and Jane Dina Malan Hatch, was born August 7th, 1859, at Mound Fort, now called the 7th Ward of Ogden, Utah. She married Louis Jensen Holther, December 3, 1890, at the Logan Temple. She lived at 508 12th St., Ogden, until she was 21 years old and since then has lived continuously at 821, 28th St. She was secretary of the "Daughters of The Utah Pioneers" of Weber County, also a member of the Religion class. She held the position as second counselor to Electa Brown in the 5th Ward Primary and also first counselor to Alice Woodmansee in the 9th Ward Mutual.

Rachael M. Middleton:—Rachael is the daughter of Charles F. and Martha C. Browning Middleton. Both her parents and grandparents were among the early pioneers of Utah. Her father with his parents passed through all the troubles of Missouri and Illinois. He

was baptized by the Prophet Joseph Smith in the Mississippi River, March 20, 1842, and came to Utah in the fall of 1852. Her mother came two years later, October 2, 1854. Her father and mother were married and eleven children were born to them, eight boys and three girls. Rachael being the seventh child and third daughter.

Rachael received her education at the public schools and Weber Academy. She is an active worker in the church. She was a member of the Weber Stake Sunday School Board when Thomas B. Evans was Superintendent, and enjoyed that labor for five years, when she was called to act as first counselor to the President of the Young Ladies Mutual Improvement Association of the Weber Stake. Mrs. Middleton held this office until the division of the three Stakes when that disorganized that board, and then she was called to act as Treasurer of the present Mutual Board of the Weber Stake. Besides this office, she is the Corresponding Secretary of the Ogden Organization "Daughters of the Utah Pioneers."

Elizabeth Shaw Jones:—Was born May 23, 1837, at Stanborough, near Barnsley, England. She was the daughter of Paul and Elizabeth Fletcher Shaw, and when 19 years old left her home, parents and all that was dear to her and started for Utah, sailing from Liverpool, in the ship, George Washington, March, 1857. May 23, 1857, the day she was 20 years old, she started with her hand-cart across the plains, enduring the hardships of that time and modes of travel, and landed in Salt Lake Valley, September 11, 1857.

She was married to Wm. P. Jones, February 25, 1858, and is the mother of 13 children; has been an active Relief Society worker for more than 35 years, and a widow for 23 years.

As a loving and devoted mother, completely wrapped up in the care and welfare of her large family, she is widely known and respected in her community.

Annie Emily Jones Peterson:—Was the daughter of Wm. P. Jones and Elizabeth Shaw Jones, who were among Utah's earliest settlers. She was born at Wilson, Utah, October 9, 1863, and married to Chas. A. Peterson, March 6, 1895. Following the noble example of a pious mother, she early took up her duties to the Church and devoted much time and energy to the various positions which she has so creditably filled. Mrs. Peterson is President of the 11th Ward Relief Society of Ogden and has been President of primary instruction in religious class, and has always been in the foremost ranks of Sunday School workers.

Elizabeth Catherine Peterson:—Familiarly known as Bessie, was born at Peterson, Morgan County, Utah, June 24, 1896, she is the daughter of Chas. A. Peterson and Annie E. Peterson, and comes of good old Pioneer stock. Her Grandmother, Mrs. Elizabeth Shaw Jones, pushed a hand-cart across the plains in 1857. She is a talented musician and an ardent worker in Church affairs, being an officer in the Mutual Improvement Association, and prominent in Sunday School work.

Laura Ann Gibbs Beach:—Laura Beach, a daughter of Harris and Laura Ann Gibbs, was born March 5, 1814, at Hartford, Connecticut. She married Rufus Beach, September 16, 1833, and to this union nine children were born, of whom five are living, namely: Catherine Beach Topance, Sarah E. Beach Reed, Emma A. Dell Wood Taleman, Ettie Wood Harsh, and Laura Ann Reed Stephens.

Mrs. Beach with her husband and parents came to Salt Lake in 1847. Mrs. Beach taught school for thirty years, and was an active church worker. She died at Ogden in good faith and left a testimony to the world.

Katherine B. Topance:—Katherine B. Topance, at the present time a resident of Ogden, Utah, may be classed among the Pioneers of 1847, for she was born in the Old Fort, Salt Lake City, in that year. She became the wife of Alexander Topance on the 18th of September, 1870, the ceremony being performed at Corinne, Utah. She has resided at Salt Lake City, Corinne and Ogden. She has taken great pride in her home and family, and has tried throughout her life to fulfill the Golden Rule. She holds the position of Captain of Company M, Daughters of the Utah Pioneers.

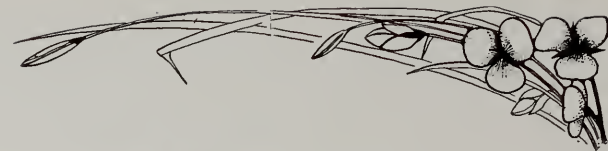
HISTORICAL.

Florence Snow Woolley:—Mrs. Woolley is the daughter of Erastus and Elizabeth Bebecca Ashby Snow, was born June 16, 1856. At St. George, on the 12th day of April, 1876, she became the wife of Edwin Dilworth Woolley.

Mrs. Woolley moved to St. George with her parents in 1860, and in 1883 they moved to Upper Kanab, where they remained until 1886, when she moved to Pipe Springs, and in 1891 moved again to Kanab, where she still resides.

Mrs. Woolley has done a great deal of church work, being a counselor in the Stake Primary Board for fifteen years, and also was President of the Kanab Ward Primary for four years. While devoting much of her time to public life she found time to care for her family of eight children, five sons and three daughters.

OFFICERS AND MEMBERS—OGDEN
SOCIETY.



Mary Dunford Richards.



Eliza Wright Childs.



Evelyn Pratt Woods.



Dora P. Hatch Holther.



Rachel M. Middleton.



Elizabeth J. Shaw Jones.



Anna E. Jones Peterson.



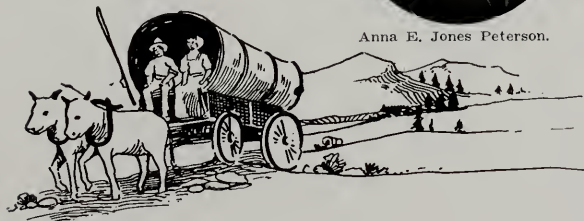
Miss Elizabeth Peterson.



Laura Gibbs Beach.



Kathryn Beach Toponce.



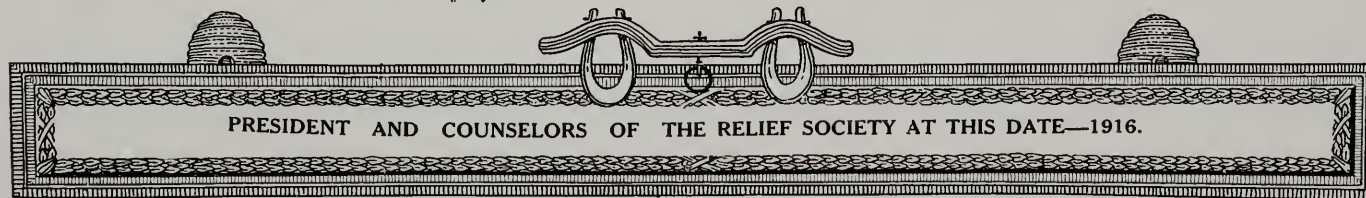




Clarissa Smith Williams.

Emmeline B. Wells.

Julina Lambson Smith.



PRESIDENT AND COUNSELORS OF THE RELIEF SOCIETY AT THIS DATE—1916.



MRS. EDNA LAMBSON SMITH.

(By Susy Y. Gates.)

The subject of this sketch, Mrs. Edna Lambson Smith, was the daughter of Alfred Boaz and Melissa J. Bigler Lambson. Her father was born at Royalton, N. Y., and her mother in Harrison County, West Virginia. They were forehanded, industrious and independent. Their daughter Edna was born March 3rd, 1851, in Salt Lake City, then a mere spot of green in the forbidding wilderness. She was early inured to the toils and privations incident to those pioneer days, and indeed, one prominent feature of her character was more than likely deeply fostered, if not actually implanted, by the varying circumstances of those primitive and faith-trying times. One story well illustrates the trustful faith of the child, which has been so marked a characteristic of all her subsequent life.

Edna was never robust, although of an intensely lively and energetic disposition. Her appetite was often capricious and her tastes were fiftful. She was but a child during the "hard times" of 1854-5, and the daily corn bread relished by others was distasteful and at times unbearable to Edna. She longed for the delicacies of a fuller diet, and when she longed she knew no reason why she should not pray for that longing to be fulfilled.

One day the child sat upon her mother's doorstep, thinking of the dear delights of "white bread" (that is, bread made of wheat flour), potatoes and of juicy steak. At once it occurred to her to kneel down and ask God to send her some potatoes and meat and "white bread." She then sat down to wait for the answer to her prayer, and not long after she arose and saw coming up to the house an aged man with a basket on his arm. Who he was or where he came from did not occur to the childish imagination, nor does she clearly remember even now who or what he was. But he had brought to this distressed household a small sack of wheat flour, about a dozen potatoes and a small piece of beef. To Edna, this was the direct answer to her prayer—and who shall say it was not? Her mother cooked a pancake of the flour and fried a piece of meat at once for the delicate and longing child who had thus so clearly been treated to a direct providential answer to prayer. This circumstance fostered faith in the childish mind—simple, direct and exquisite faith—and that has been the keynote to her character and life. Of all her dominant traits that of faith, pure, simple, child-like trust in God and His servants, is even today Sister Smith's most striking feature.

When she was a girl of fifteen, she had a severe and almost fatal illness. Her elder sister, Juliana, was married to President Joseph F. Smith, and to the girl came her sister and the young husband. All night the brother-in-law bent above the sinking girl and kept his hands upon her head, praying again and again, rebuking death, and invoking the power of life and health by virtue of his call-

ing. And death stole away in the still morning watches and left the little girl alive—weak, but delivered. That, too, was a memory of God's providence which made an indelible impression upon the plastic mind of her youth.

Edna was married to Joseph F. Smith on the 1st of January, 1871. She began her married life under the roof of her husband's home, and together with her sister and friend, Sarah Richards Smith, the three girls made one of the most remarkable and unique family histories ever engraved on the annals of this Church. For in spite of the natural handicaps of loving devotion to husband and desire for personal recognition, these unusual and brave girls helped to make an ideal "Mormon" home where the children were brought up with tender reverence for father and mothers, with loving devotion to each other and a loyalty which amounts almost to clannishness in this blessed and happy household.

Here Edna became the mother of ten splendid children, losing by death three boys and one daughter; but the others are all of them an honor to their father and a joy to their mother. Apostle Hyrum M. Smith is the eldest son, Alvin the second, while the daughters are Edna, Melissa, Emma, Zina, Ruth and Martha. Martha, the youngest, is but fourteen and is a beautiful and most gifted child, both in music and dramatic instincts. All of the married children are devotedly attached to their partners and their home life, and it is in each case as ideal as that of their home from whence they came, which is saying the most that mortals could express.

Sister Edna L. Smith has been a worker in the cause of salvation for the dead since her girlhood. She was invited by President Brigham Young to accept a position in the Endowment House, in 1874, and labored in that House until it was closed in 1884. Faithful in season and out, she came to that House, with her child on her arm or trotting at her side, and there she worked, side by side with her husband, who at that time occupied a responsible position in that famous House. She ministered to all those who came to her with prudent devotion and she ever evinced the most jealous watchcare of the sacred things pertaining to her calling. No temptations of society or fascinations of culture—not even the easing of her own burdens ever was successful in drawing away the stern young devotee from the shrine of Truth. Duty first, pleasure afterwards, was and is the invincible creed which makes the life and character of this firm and devoted Later-day Saint. To her, the prophetic and exalted life and character of Eliza F. Snow and her devotion to Temple work was ideal, and upon that lofty standard of her personal devotion she set her young hopes. That they have blossomed into full fruition her present position in the Temple is ample proof.

Sister Smith has accepted public office several times, besides that of her own chosen temple activities. She was a member of the General Board of the Primary Association for ten years, and in that time she was instrumental in introducing and establishing many needed re-

forms and improvements into that progressive organization. Sister Edna is naturally aggressive, full of zeal and possesses a temperament which is known in the language of the day as "a live wire." In other words, whatever she sets her hands to do is done. There is no fear in her soul, no weak temporizing with sin or with temptation. She is of Spartan mould and would see the destruction of all her earthly hopes and ambitions if her religion or her children demanded such a sacrifice. She possesses that rarest of all gifts, initiative, and is never so happy as when improving and developing conditions and environments. Those who share the blessings of the Salt Lake Temple have much for which to thank Sister Smith.

With all her firmness and invincible courage, she is always obedient to the call of the Priesthood. And she has something safer even than judgment—an instant inspiration, which leads her, as a rule, in safe and right paths. She is impulsive, but she has the virtues of that character—a warm and generous soul, whose charity is unfailing when she deems the recipient is deserving. Her nobility of soul has been developed through the self-sacrificing life she has led, and the results of her stern self-discipline are apparent to those who know and love her best. No one will ever accuse Edna Smith of deceiving or of playing the hypocrite. She is frankness itself, even to bluntness, but if you can set aside the reserved exterior and the sharp edge of occasional speech, you will find such a wealth of genuine truth and faith that you are glad you ventured into the interior of her soul. She knows that Mormonism is true, that Christ was the Redeemer of the world, and that Joseph Smith was a Prophet of God, and she would not be in your presence five minutes before you would know that she knew those glorious truths and would die for their perpetuation. That is the stuff from which heroes and martyrs are made.

Sister Edna Smith was called to work in the Salt Lake Temple at its completion in 1893, and there she has remained ever since. Since the death of her aunt, Sister Bathsheba Smith, who was her mother's sister, she has acted as High Priestess in that sacred edifice, and presides over the women of the Temple. She was chosen as historian of the Daughters of the Pioneers from April 11th, 1903, until 1905, and has occupied other useful positions in the Church. But it is as a worker in the Temple courts that Edna L. Smith will be longest remembered, and she has gained the confidence and esteem of all her associates. She is as faithful in the discharge of these her multiplied cares and responsibilities as she was in the conduct of her home, and public duties in the old Endowment House thirty years ago, when she was a girl. That she will be a power for good amongst the Daughters of Zion for many years there is little room for doubt. Her children are her best commendation, her friends are legion and the list is growing every day. May all the Daughters of Pioneers be as faithful in trial, as brave in adversity and as fearless in the defense of truth and right as Edna Lambson Smith. March 31st, 1916.

MARY ALICE CANNON LAMBERT.

The subject of this sketch is one of the stalwart spirits which the troublous scenes that characterized the early history of the Latter-day Saints tended to develop. Even as the heroism latent in men's natures becomes most apparent in times of war, when surrounding circumstances appeal with force to the courage, patriotism and self-sacrificing disposition of the participants, so also hardship, adversity and religious persecution, such as the Saints during the Nauvoo and succeeding periods of their history were familiar with, are eminently calculated to arouse the noble qualities of the fair sex qualiteis that render Mrs. Lambert conspicuous among her associates who, as a rule, may fairly take rank among the best of womankind.

Mrs. Lambert was born in Liverpool, England, December 9, 1828, her parents, George and Ann Quayle Cannon, being natives of the Isle of Man, who in their youth had taken up their residence in the great English seaport town. She was the second child in a family of six children, her brother, George Q., being the eldest. Being a special favorite with her Grandmother Quayle, a particularly noble and typical old Manx lady, some five years of her childhood were spent in the quaint old town of Peel, living with her ancestor, who sought, and evidently with effect, to impress the child with her own practical and independent ideas—ideas which seem to have since prevailed largely among the women of the Isle of Man, who possess and exercise the peculiar privilege of the elective franchise.

While yet a mere child, Mrs. Lambert's parents, who were formerly Episcopaleans, became converted to "Mormonism," so called under the preaching of their brother-in-law, Elder John Taylor, who in a later day became conspicuous as the president of the Church. In June, 1840, four months after her parents had been baptized, the three elder children followed their example, and were initiated as members of the Church. In September, 1842, the family left England as pilgrims to the promised land, the parents having a great anxiety to join their fortunes with those of the Saints in Nauvoo. The mother, however, had a premonition that amounted to almost a positive knowledge that she would not live to reach America, but her zeal for religion, her faith in the future destiny of the work in which she had enlisted and her desire for her children's progress in that connection with that work were so great that she cheerfully undertook the voyage. She succumbed to seasickness on the way and was consigned to a watery grave, but left the impress upon her children of her heroic example in being willing to sacrifice her own life that they might be established with the Church of God. From the time of her mother's death, Mary Alice, though not then 14 years of age, had to act the part of mother as well as sister to the other children, and after

the death of her father, which occurred in August, 1844, her anxiety to be the better able to provide a comfortable home for her brothers Angus and David and sister Leonor, who, being too young to care for themselves, were dependent upon her, doubtless hastened her marriage. She was not yet 16 years of age when, having received the addresses of Charles Lambert, a zealous young Englishman who had abandoned a comfortable home and flattering prospects in his native land to unite with the Saints, she became his wife, and he, in addition to the responsibility of a husband, assumed also that of guardian of the three orphan children. A year later, while enduring the trials precedent to the final expulsion of the Saints from their homes in Illinois, her first child was born, and a few months later, when Nauvoo was besieged and her husband was a leading spirit among its gallant defenders, she provided food for the beleaguered and cheered her less courageous and hopeful sisters while watching the conflict. When a treaty of peace had been concluded between the contending forces the handful of remaining Saints were allowed three days in which to abandon their homes and remove from the state, unless prepared to renounce their faith. She set about resolutely preparing for the journey, when, in the absence of her natural protector, she was surrounded by a horde of foul-mouthed mobocrats, who ransacked her household effects in search of weapons, and, finding a sword and bowie knife, threatened to cut her throat therewith, but her courage even then did not forsake her and she gave no sign of quailing. The same mobocrats subsequently seized her husband while assisting some of the helpless Saints to remove from the state, and incensed at the part he had taken in defending the city, submerged him in the river until his breath was gone three times in succession, and then threatened him with instant death if he ever returned to Nauvoo. The next day found him again on the Nauvoo side, determined to accomplish his charitable object, and, being detained unexpectedly, the wife, whose faith and courage had sustained her in his departure, spent the night in the greatest anxiety, walking up and down the bank of the river, watching and praying for his return.

In addition to the usual hardships incident to the journey westward, she had the misfortune to be run over by a heavily loaded wagon, two wheels of which passed over her back. When taken up she appeared to be dead, but revived in response to the prayer of faith, though she has suffered more or less ever since as a result of the injury. The journey to Utah, which was commenced from Nauvoo in the autumn of 1846, was not completed until three years later—years of toil, hardship and privation, which were followed by the scarcely less severe trials associated with early life in the valleys of Utah,

where, in the dire extremity which followed grasshopper visitations, the family, in common with others, lived for weeks at a time without bread, subsisting mainly upon wild roots and "greens." In the midst of all these scenes as well as during the more prosperous days which followed, while her married life continued (which was until May, 1892) as well as during her widowhood since; in that period of life when her powers were chiefly devoted to the care of her young and numerous children, as well as since while engaged to a greater extent in her duties in connection with the Relief society and other organizations for the benefit of the poor or the elevation of her sex, she has ever evinced the same heroic, self-sacrificing, cheerful disposition and ability far above the average. From the time the Relief society was first organized in the Seventh ward of Salt Lake City, she was among its more active and efficient workers, for fifteen years filling the position of secretary and for twenty-two years that of president. When it is understood that this implies searching out, visiting and providing food, clothing and social and spiritual comfort to the poor, waiting upon the sick and preparing the dead for burial, besides attending numerous meetings to discuss the best methods of affording relief to the needy, some idea may be had of what has been required of her in a public capacity.

In addition to the offices mentioned in connection with the Relief society, she also served as missionary aide to the general board for a period of ten or twelve years, visiting various stakes from Idaho in the north to Mexico in the south.

For more than twenty years past she has served as a Temple worker, being among the first called to that labor when the Salt Lake Temple was completed.

As an illustration of the energy and executive ability that have characterized her it may be mentioned that during a great part of her life she has managed her household affairs without hired help, and always been a most hospitable entertainer of friends, besides devoting a large proportion of her time to the charitable work mentioned.

She has made two trips to Europe, being absent four and six months respectively, the time being largely spent in gathering genealogical information.

Of the fourteen children who have been born to her, eleven grew to maturity and married, and nine of them are still living. Her direct progeny also includes ninety-two grandchildren, eighty-four of whom are living, and ninety great grandchildren, eighty-four of whom are living. From now on her posterity will doubtless increase at a greater ratio than ever.

"Never do anything to tarnish father's name."—Annie Taylor Hyde.

ELLEN WALTERS WINDER, DAUGHTERS
AND GRAND DAUGHTERS



Ellen Walters Winder



Martha Winder Kimball



Mary Winder Carrington



Elizabeth Winder Eldredge



Eliza Ann Winder Midgley



Susan Sophia Winder Williams



Clara Williams Hardy



Nellie Kimball Cranny



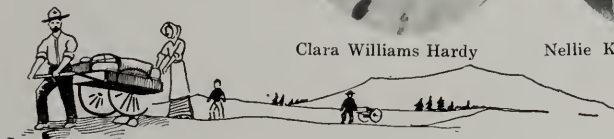
Fannie N. Carrington Woodruff



Addie Eldredge Hardy



Irene Midgley Kirby



BIOGRAPHICAL SKETCHES.

SARAH ANN NELSON PETERSON

Mrs. Sarah Ann Nelson-Peterson (from the Relief Society Magazine):—The subject of this little sketch was known to most Saints in the stirring pioneer days of Utah's founding. She was the mother-in-law of President A. H. Lund, and she had a lasting influence on his life and character. The following sketch was prepared by him at the time of her death:

There are no great exploits or brilliant feats to relate, nor many such thrilling incidents as are generally considered necessary to make up the life of a heroine; still she was a heroine in the true meaning of the word, for her life was an unbroken chain of good works; and as long as genuine goodness, unflinching integrity, and unwavering faith and trust in the Lord are traits esteemed so highly by the Latter-day Saints, so long will such lives as that here described be admired and held in the greatest veneration. We think that our readers will be interested in the history of one of the true mothers of Israel.

Sister Sarah Ann Peterson, wife of President Canute Peterson of the Sanpete Stake of Zion, was born in Kendall Township, Orleans County, New York, February 16, 1827. Her parents were Quakers. Her father, Cornelius Nelson, with his wife, Kari, and four children left Norway in 1825, to escape religious persecution. They were passengers in the little sloop Restaurationen which carried the first company of emigrants from that country direct to America. With the rest of the company which came across the ocean with them they settled near Lake Ontario. While she was still but a small child her father died. Grandma Peterson's father was a man who had implicit faith in God and always expressed his gratitude to God for His kindness to him, as this little incident will show. When great-grandfather Nelson came to New York he had to struggle to get him a house built, which was made of lumber. One day, shortly after his house was finished, while he was at work, a fire destroyed the house and every piece of furniture contained in it. When he came home his family were all standing in the street. The first thing great-grandfather asked was, "Are all the children safe?" His wife answered, "Yes." Then he immediately knelt down in the road and thanked God for His kindness in preserving his wife and children. Her grand-uncle Kleng Pedson, had visited Illinois and was charmed with the fertile lands he found there, and he persuaded most of the Norwegians living in Kendall Township to move to that state. Her mother

went with them.' They took up land in La Salle County, and the family soon became prosperous.

The Nelson homestead became famed for its open-handed hospitality, and many a weary traveler rested under its friendly roof. This was in the days before the genus tramp had become so abundant. Mrs. Nelson was kindness itself, and always ready to help others. Often when the traveler had left his wet stockings at the hearth to dry she would wash and mend them while he slept, and the change effected in them would at times be so great that he would not know the pair he found in the morning! A training under such a mother could but leave its impression on the young girl, and loving kindness and solicitude for the welfare of others became the leading traits of her character, and they were quite marked even when she was a girl. She was a general favorite with the family, and her pleasing manners and warm-hearted sympathy endeared her to all who became acquainted with her. When she afterwards left her home to gather with the Saints the young "Mormon" girl was held in kindly remembrance by many people. Thirty-four years later she visited the places so well known to her childhood. Going through a by-lane one day she overtook a poor blind woman whom she had often befriended in her young days. Calling her by name in the old familiar way, the blind woman over-joyed turned round and said: "Is it possible that Sarah Nelson has come back?" She did not know that Sister Peterson was in the neighborhood.

When she was fourteen years of age some Latter-day Saint elders visited the Norwegian settlement and quite a number joined the Church. Mrs. Nelson was quite fond of some of those who belonged to the Church, but being a Quaker she could not see the necessity of baptism. She did not hinder her daughter, however, when she became convinced of the truth of the gospel, from being baptized. Sister Sarah joined the Church at the time when persecution was raging in the state against the Saints, and they were driven from Nauvoo. All manner of lies and false rumors concerning them were in circulation, but believing the gospel with her whole heart nothing could deter her from casting her lot with the people of God.

In 1849 most of the Saints in that neighborhood left to gather with the body of the Church. Now came the great trial of her life. The counsel of the Saints was to gather. She knew that only in the meetings of the Saints could she receive spiritual food; nearly all those who remained who had been members of the Church

were tainted with Strangism and apostasy; to remain would be spiritual starvation; but on the other hand the Saints had been driven out into a desert and nothing but the wildest rumors respecting their fate was passing from mouth to mouth. She had a good home, and she loved her folks with an affection—the strong affection few are capable of feeling. What should she do? She sought the Lord earnestly to guide her to choose the right. Her answer was in the words of Jesus: "He that loveth father or mother more than me is not worthy of me." This made her part clear to her; but it was nevertheless an excruciating ordeal for her to bid her loved ones good-by. Her mother asked the blessings of the Lord to follow her.

The company with which she went traveled with teams across the states of Illinois and Iowa to Council Bluffs where the companies were fitting out for the journey across the plains. It was a slow way of traveling, and it took weeks to go the same distance that now is passed over in the course of a day and night in the cars. Before reaching the Missouri River cholera broke out in the camp. Among those attacked was Sister Sarah A. Nelson, who became dangerously sick; the sisters did all possible for her, but she was rapidly growing worse. She had no relatives with the train. When Canute Peterson who was along in the company heard how sick she was, he was deeply affected. He had known her from childhood, and after his mother died he had been treated in her mother's home as if he had been one of the family. He thought of the great sacrifices she had made for the Gospel's sake; and then how her family would be shocked to hear of her death. He went down into a grove of trees by the river side and there wrestled with the Lord in earnest prayer. He received a marvelous answer to his prayer. The Spirit of God came upon him in a manner he had never before experienced. He felt that the gift of healing had been bestowed upon him, and without allowing his thoughts to be directed upon any other subject he went straight up to the wagon where Sister Peterson was lying, and as there were several sisters in the wagon he could not enter it, but put his hand under the wagon cover and laid it upon her head and in the name of the Lord rebuked the disease and commanded it to leave her. Her groaning ceased, the cramping pains left her immediately, and within an hour she was up and trying to help others who were sick. She said in telling her experience on this occasion, that as soon as she felt his hand upon her head she knew whose it was although she could not see him, and she felt a

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power thrill through her whole system removing her intense suffering at once. It was a great testimony to her that the signs follow those who believe.

During the short time of her sickness Brother Peterson learned how much she was to him. They were not engaged. Her pleasant manners had always charmed him; her integrity to her faith had won his admiration, and he looked upon her as almost a superior being; she had been deeply touched by the love she had witnessed between him and his invalid mother, and by his dutiful course in bending every energy towards earning means for her support, a responsibility that fell on him when he was hardly in his teens, after his father's death; and her esteem for him had been heightened when he had filled an honorable mission to a neighboring state. Entertaining such feelings toward each other, and circumstanced as they were, it is but natural that these feelings should ripen into the stronger feelings of love. Many suitors had sought to gain the winsome girl, but none had been able to strike a responsive chord in her heart until Canute Peterson told her of his love. He had nothing to offer but his honest heart, but she knew that that was beyond price to her. They were married July 3, 1849, at Council Bluffs by Apostle Orson Hyde, and they spent their honeymoon crossing the almost trackless plains which lay between Missouri and Salt Lake City. They arrived in Salt Lake City, October 25, 1849. They moved into the Old Fort, and here was born their first son the year after.

In 1851 they moved to Lehi and were among the first settlers who located at that place. The next year was spent in clearing the land and building a little house, and then Brother Peterson received a call to go to Norway on a mission. His labors had been hitherto directed to making a home for his wife and child. There was no money in circulation, and he had none either to take him to his field of labor or to leave for their support during his absence. The thought of leaving her in a place just being settled and without any relatives or any of the friends that had come with them across the plains was particularly trying to him; but his wife was ready to make another sacrifice for the sake of the gospel, which held first place in her heart, and encouraged him to go where his duty pointed, and she assisted him in making preparations for the journey.

She did feel lonesome when he had gone. Rumor had it that he would be gone seven years. He was not gone as long as that, but a little daughter born some months after his leaving home was able to read fluently

in the first reader when he returned. Sister Peterson was blessed in having many friends, and they were a great comfort to her.

During her husband's absence an Indian war broke out in Utah County, and the few settlers at Lehi moved together for protection. Sister Peterson and Sister Kearns, whose husband was laboring as a missionary on the Sandwich Islands, moved into a little house which they occupied together. They found much comfort in each other's society and a strong attachment sprang up between them and also between their children. When their husbands returned they became almost like David and Jonathan. It was interesting to hear Sister Peterson relate their experiences during their trying period. When exciting news had been received of the depredations of the Indians in the neighborhood it caused them many sleepless nights. The footsteps of a passer-by or the tramping of roaming cattle would fill them with anxiety; any unusual noise in the stillness of the night would startle them. If one of them should fall asleep the other would be sure to be on guard.

Sister Peterson also passed through the grasshopper war during the time her husband was away. While so many families had to live on roots and greens, not being able to procure flour, she and her children never lacked for bread. She felt the Lord provided for her and it filled her with deep gratitude to Him.

It was a happy meeting when her husband returned. She was proud and thankful that he had accomplished an honorable and successful mission to the land of her forefathers, and had brought a large company of Saints back with him. He had gone literally without purse or scrip and the Lord had marvelously opened the way for him. He found that she had been a splendid manager, for she had not only sustained herself and her children, but was in a much better condition financially than when he left.

After his return Brother Peterson worked hard to make his family comfortable, and the Lord prospered him. He also spent much time in the ministry, being called to act as counselor to Bishop Evans of Lehi. In those early days there were no railroads and all travel and freighting were done with teams. As Brother Peterson was so well known to the Scandinavians, and lived only a day's travel from Salt Lake City, his place became a convenient point for them to stop both going to and returning from the city, and hundreds received a welcome under his hospitable roof. Sister Peterson had the peculiar knack of making people feel entirely at home when they were her guests.

In 1867 her husband was called to be bishop of Ephraim. Again she had to bid good-by to a host of dear friends and help her husband begin a new home. This she did cheerfully. Soon after her arrival at Ephraim the sisters shose her to preside over the Relief Society there. From this time began her public career as a leader among the sisters in charitable works, and this was continued until her death—nearly thirty years.

Under her able management this society became very prosperous. Nearly all the women in Ephraim were enrolled as members. The poor were looked after and the sisters would take turns to watch over and nurse the sick. Besides this the prime object of the society the sisters built a hall of their own in which they held their meetings; these were almost as the love feasts of old, a sisterly affection binding all the members together. When the Manti Temple was building, the society made large donations towards its erection. When the First Presidency counseled the people to store up grain for a time of need this society stored up many hundred bushels of wheat. Considerable means were also furnished missionaries to take them on their way and to their families at home. All was raised through small contributions.

Shortly after she had become president of this society great exertions were made by the Saints to gather the poor from the old countries. Several thousand dollars were collected in Ephraim alone for this purpose. Sister Peterson and the sisters devised a scheme as novel as it was unique, to raise means for this worthy object. The members of the society agreed among themselves that they would donate all the eggs their hens should lay on Sundays for the purpose of emigrating the poor. This was carried out for many years and some of the other settlements followed the example of the good sisters of Ephraim. It looked as if the chickens entered into the spirit of the thing for they seemed to lay more eggs on Sunday than on any other day in the week! Hundreds of dollars were raised in this way and many a poor Saint owes his deliverance from Babylon to the eggs deposited on Sunday by the feathered layers.

When the Sanpete Stake was organized, in 1877, Bishop Canute Peterson was appointed to preside over it. Sister Peterson was made counselor to Sister M. A. P. Hyde, the president of the Relief Societies in that stake. Her sphere of action had now become enlarged, but she found time to attend to her duties and she performed them faithfully. With her husband she often visited the different towns in the stake and she would meet with the members of the various societies. Her presence was al-



Sarah Ann Nelson Peterson



Sarah Ann Peterson Lund



Mary Shepherd Horne



Rebecca N. Nibley



Ellen Ricks Nibley



MEMBERS OF REPRESENTATIVE FAMILIES



Mary Ann Stearns Winters



Mary Ann Stearns Pratt



Margaret Rolland Morrell



Elizabeth Hall Mills



Elizabeth Mills Whittaker

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ways hailed with delight by the sisters, her counsel was highly valued, and her influence for good over them was very great.

Sister Peterson was a loving mother and an affectionate wife. She was the mother of nine children, of whom two daughters and four sons survive her, namely: Peter C. Canute (dead), Sarah Ann, Parley P. Canute, W. Nels (dead), Martha A. (dead), Herbertia W., and John. She and her husband had known each other since they were children. The love which united their hearts in early life grew stronger and stronger during forty-seven years' companionship in married life. It made them inseparable in life, it will make them one through all eternity. They were both firm believers in all the principles of the gospel, and she sustained her husband faithfully in yielding obedience to them. Her course in all the conditions of life, and especially in the family relation, was a most judicious and exemplary one. She showed her faith in her works.

In the winter of 1895-6 "Grandma" Peterson, as she was lovingly called, had a severe attack of sickness from which she never entirely recovered. She bore her suffering with saint-like fortitude and patience. Though afflicted with an incurable disease she tried to keep this fact from the knowledge of her loved ones, that she might spare them the pain the discovery of this would cause them, and even under these circumstances she had comforting and encouraging words for others. Her youngest son had been called to go to Norway on a mission; seeing his mother so sick he told her he would get his mission postponed until she was better. "No, my son," said this noble woman, "go and do your duty any obey the Lord's call. If we do not meet again here on earth we shall in heaven." She lived only a little more than a week after he left. On the 20th of May, 1896, her gentle spirit took its flight from its earthly tabernacle, and returned to Him who gave it.

Sister Peterson was an industrious and economical housewife. It was a mystery how she accomplished so much. She never seemed hurried and she was never too busy to render a service to others. Her husband loved to hear her read, and they often found time to enjoy the papers or some good book together. She was an excellent nurse. How welcome she was in the sick-room! None could make a pillow so soft, none could make the food so palatable, and none could make the sick forget their suffering as she could. How many nights she has spent at the sick bed of others! Her husband gently remonstrating would say, "They are

wearing out my Sarah." She had a genial and happy disposition. She would discover a bright side to all the happenings of life. She had studied and learned well the lesson of acknowledging the hand of the Lord in all things. Sunshine or storm, joy or sorrow, prosperity or adversity, all inspired her with gratitude and submission to the good Father. She had a remarkable power to imbue others with the same cheerful hopefulness which she felt. Wherever she went she filled the house with sunshine. Her life was a beautiful one. She lived for the happiness of others and in doing this she found the key to true happiness herself.

Brother C. C. A. Christensen, who was well acquainted with her for nearly forty years, writes to Bikuben: "In my opinion Sister Peterson came as near to perfection as it is possible for mortals to do. She was noble-minded, self-sacrificing, and unselfish, free from vanity, diligent, and God-fearing, saving toward herself, but liberal to the needy; and her greatest pleasure was to do good to others and ameliorate their sufferings."

The Ephraim Enterprise says: "The funeral services were held in the Tabernacle Friday, May 22, 1896. People from all parts of the State who knew and loved the deceased were present to pay their last sad tribute of respect to the departed sister. Feeling addresses were made by Apostles Francis M. Lyman and John Henry Smith and many others who spoke of the noble character of the deceased, and eulogized her for the grand work she had done for humanity. The funeral procession was the largest ever seen in this city."

The Tabernacle was tastefully decorated with white crepe and flowers. The coffin was also white and covered with flowers and other tokens of the love and respect she had won. At the foot of the coffin was an inscription encircled with beautiful flowers which in a few words sums up the pretty story of her life:

"Faith, hope, and charity were in her soul combined,
And noble deeds like lovely flowers through all her life entwined,
She now has left us, but has only gone to rest,
And with the Saints in Paradise is happy and is blest."

"If you would not be known to do a thing—never do it."—Emerson.

"A noble aim, faithfully kept, is a noble need."—Wordsworth.

MARY FIELDING SMITH

Mary Fielding Smith:—When the roll of the greatest women of modern times is called, we make no doubt that the name of Lucy Mack Smith will head that roll. The second name on that list will be that of Mary Fielding Smith, the wife of the Patriarch Hyrum Smith, and the mother of our President Joseph F. Smith. Her greatness, her power, her beauty and her charm have laid hidden in the modest silence and reserve with which she covered all her own acts. But the pages of history will yet record what she was, what she did and why she is entitled to this exalting rank.

Mary Fielding was born in Honydon, England, July 21, 1801, into the home of a pious, refined, intellectual and educated family. Mary was trained in all the arts of home making. She was given a liberal education for girls in those days, for not only did she receive the usual studies permitted to young ladies of that period, but she added that of music, literature and deportment, for she was a lovely singer and knew something of that art, as well as cultured and refined in her manners and speech. She inherited a masterly control of financial problems, and early showed the initiative and self-control which later made her so self-reliant and resourceful. To sweetness of disposition, she added strength of mind and power of instant decision. But over all the strength and firmness of her soul she drew the veil of modest womanhood so closely that only her very own realized how great was her gift, how supreme were her powers.

Three of the Fielding family—Joseph, Mercy and Mary decided to go out of the old home and try their fortunes in that new and promising land of Upper Canada. Joseph and Mercy came first, and settled in Toronto. No doubt their glowing accounts of conditions is that growing city hastened Mary's coming to join them in their quest for better possibilities and conditions than the old country could afford to aspiring English youth. So Mary came over in 1834. Here they formed the acquaintance of President John Taylor, who was from England. John Taylor was a finely educated and eloquent Methodist reformer. On reaching Toronto, he gathered around him a sturdy congregation of independent religious worshippers.

When Parley P. Pratt visited Toronto, in 1837, with his Gospel message, he found a company of intellectual and nobly molded souls who were awaiting that very summons, even if they were unconscious of the fact. There were President John Taylor and his beautiful and

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highly educated wife, Leonora Cannon Taylor; Joseph, Mercy and Mary Fielding, and Joseph Horne and his sterling wife, Mary Isabella, who was also destined to become one of the great mothers in modern Israel. These were all baptized. Mercy and Mary accompanied their brother Joseph Fielding to Kirtland in 1837, shortly after their baptism.

In November, 1837, Mary was married to the Patriarch Hyrum Smith, his first wife, Jerusha Borden, having died previously.

Mary found herself the mother of five step-children, and never did a girl assume motherhood better prepared for such heavy initial responsibilities than Mary Fielding Smith. All her qualities of resourcefulness and courage were to be tested to the uttermost. And it may be truly said that no trial, not even the supreme one of final integrity to the Truth, ever found her lacking courage and the power of right decision. She did not live in borrowed light. She held supremely the light within her own soul.

Just before her marriage, she was vitally interested in that first mission that was taken by Heber C. Kimball to open the European country for the preaching of the gospel of Christ. Her brother Joseph was the companion of Brother Kimball, who planned to visit their brother, Rev. James Fielding, in Preston, where the English mission was opened. Mary and her sister Mercy who had married the Prophet's friend and one-time secretary, Robert B. Thompson, accompanied the party to Fairport. We are told that Brigham Young, Levi Richards, with Brother Kimball's wife Vilate, and Brother Greene's wife, Rhoda (who was the sister of Brigham Young), with Mary Fielding and Mercy Thompson, all accompanied Heber C. Kimball and Orson Hyde down the river to Fairport. As Brother Kimball was about to separate from this company, without a dollar in his pocket, and sick, yet not discouraged, Mary Fielding, with her characteristic modesty and the quiet generosity which was so much a part of her nature, stepped up to him and put five dollars in his hand. It was a God-send, and paid his and Brother Hyde's passage to Buffalo.

From this time, Mary's history is merged in that of her greater husband, Hyrum Smith. She shared his trials, she sweetened his daily life with her wifely ministrations, and above all she relieved him of every anxiety connected with the care and rearing of his five motherless children. For the heart of her husband could safely trust in her.

On the first day of November, 1838, while she was in a delicate condition of health, indeed thirteen days before

her oldest child, Joseph Fielding, was born, she was informed that her husband had been betrayed by Col. George M. Hinkle into the hands of the mob at Far West, and on the day following they told her that she "had seen her husband for the last time."

Her son Joseph Fielding Smith, our present President of the Church, was born to his tortured mother while under this black cloud of oppression. She lingered on that bed of affliction for four months, unable to rally from the blow which had been dealt her life-forces. Three months after, she was taken in a wagon on her sick bed to see her husband, then confined with the Prophet Joseph Smith as a prisoner in Liberty jail, Clay County, Mo. Still confined to her bed, she was driven in her wagon from Far West out of the state of Missouri, together with the rest of the "Mormon" refugees. After untold sorrows and pains, trials and afflictions, she, together with the little family which she held together with Spartan fortitude, reached Quincey, Ill., where she was at last joined by her loving husband on April 22, 1839.

In May, 1839, the Patriarch moved his family to Nauvoo, where Mary thereafter resided till the expulsion from Nauvoo. Some time after arriving in Nauvoo, Mary gave birth to her second and last child, Martha Ann, who is still living in Provo, and who is later spoken of in this sketch.

In 1841, Mary set in motion the organization of a simple and modest fund which was called "The Sisters' Penny Subscription" for the purpose of buying nails and glass for the Nauvoo Temple. So quietly did this plan operate that only the briefest mention is made of it in the periodicals of the day; but it worked something of a financial miracle, for hundreds of dollars were thus collected. Who may say that this initiative on the part of Mary Fielding Smith was not productive of much of the later organized effort put forth by the women of the Church? The Relief Society was not then in operation; this fund was specifically directed for Temple purposes, and it accomplished its end. We who fancy that today see the full flower of the powers and genius of woman for organized effort, would do well to study the annals of the earlier heroines of the Church who laid their foundation stones so deep and broad that it is given to us simply to build upon them as best we may.

In the Spring of 1848, a tremendous effort was made by the Saints to emigrate to the Valley on a grand scale. No one was more anxious than Widow Smith; but to accomplish it seemed an impossibility. She still had a large and comparatively helpless family. Her two sons,

John and Joseph, mere boys, being her only support; the men folks, as they were called, Brother J. Lawson and G. Mills, being in the Valley with the teams they had taken. Without teams sufficient to draw the number of wagons necessary to haul provisions and outfit for the family, and without means to purchase, or friends who were in circumstances to assist, she determined to make an attempt, and trust in the Lord for the issue. Accordingly every nerve was strained, and every available object was brought into requisition. "Jackie" was traded for provisions, cows and calves were yoked up, two wagons lashed together, and teams barely sufficient to draw one was hitched on to them, and in this manner they rolled out from Winter Quarters some time in May. After a series of the most amusing and trying circumstances, such as sticking in the mud, doubling teams up all the little hills, and crashing at ungovernable speed down the opposite sides, breaking wagon tongues and reaches, upsetting, and vainly endeavoring to control wild steers, heifers and unbroken cows, they finally succeeded in reaching the Elk Horn, where the companies were being organized for the plains.

Here Widow Smith reported herself to President Kimball, as having "started for the Valley." Meantime, she had left no stone unturned or problem untried, which promised assistance in effecting the necessary preparations for the journey. She had done her utmost, and still the way looked dark and impossible.

President Kimball consigned her to Captain ——'s fifty. The captain was present; said he, "Widow Smith, how many wogons have you?"

"Seven."

"How many yoke of oxen have you?"

"Four, and so many cows and calves."

"Well," said the captain, "Widow Smith, it is folly for you to start in this manner; you never can make the journey, and if you try it, you will be a burden upon the company the whole way. My advice to you is, go back to Winter Quarters and wait until you can get help."

This speech aroused the indignation of Joseph, who stood by and heard it; he thought it was poor consolation to his mother who was struggling so hard, even against hope as it were, for her deliverance; and if he had been a little older it is possible that he would have said some very harsh things to the captain; but as it was, he busied himself with his thoughts and bit his lips.

"Widow Smith calmy replied, "Father —— (he was an aged man), "I will beat you to the Valley and will ask no help from you either!"



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This seemed to nettle the old gentleman, for he was of high mettle. It is possible that he never forgot this prediction, and that it influenced his conduct towards her more or less from that time forth as long as he lived, and especially during the journey.

While the companies were lying at Elk Horn, Widow Smith sent back to Winter Quarters, and by the blessing of God, succeeded in buying on credit, and hiring for the journey, several yoke of oxen from brethren who were not able to emigrate that year, (among these brethren one Brother Rogers was ever gratefully remembered by the family). When the companies were ready to start, Widow Smith and her family were somewhat better prepared for the journey and rolled out with lighter hearts and better prospects than favored their egress from Winter Quarters.

The strenuous labors of this naturally frail woman, finally had their effect. She came to the city in the early fall of 1852, when she was but 51 years of age, and went to the home of President Heber C. Kimball for a short visit. Here she was taken ill, but exercised her indomitable faith to be healed once more. It was not to be. She lingered in great distress for several weeks, and, finally, on September 21, 1852, she breathed her last surrounded with her loving friends and her adoring family. Her last expressed wish was to live to rear her little flock, and her only concern seemed to be the welfare of others. She had never considered her own comfort or well-being, but had served her loved ones all her life. And now, her weary hands laid down the heavy burden, while the mighty spirit still cried out for more time in which to strive, to suffer and to serve. What a majesty of going was there. No thought but service, no desire but love.

Mary Fielding Smith was a saint, if ever one lived on this troubled earth. She was a heroine in her own right, and by reason of her greatness of spirit and soul. She was beautiful to look upon. When she and her equally handsome sister, Mercy, came to Kirtland in 1837, trim, straight, dark-haired and dark-eyed, with delicate blooming cheeks and finely molded, graceful figures, clad in dainty silks of modest grace, they were the observed of all observers. Their refined and stately ways made them a shining mark in Kirtland society. Wherever they went they were spoken of as those "lovely English girls." Refinement, strength, courage, integrity, modesty and infinite sweetness and tenderness, these were the prevailing characteristics of the Fielding sisters. We wish there were more like them today.

A Patriarchal Blessing:—Given by Patriarch Joseph Smith on the head of his son Hyrum, December 9, 1834, in Kirtland, Ohio:

"I now ask my heavenly Father in the name of Jesus Christ, to bless thee with the same blessing with which Joseph blessed his son Joseph, for thou art his true descendant, and thy posterity shall be numbered with the house of Ephraim, and with them thou shalt stand up to crown the tribes of Israel, when they come shouting to Zion. * * *

"The Lord will multiply his choice blessings upon thee and thy seed after thee, and thou with them shall have an inheritance in Zion, and they shall possess it from generation to generation, and thy name shall never be blotted out from among the just, for the righteous shall rise up, and also thy children after thee, and say thy memory is just, that thou wert a just man and perfect in thy day."

Mary Fielding Smith was the mother of two children: Joseph Fielding Smith, born 13th November, 1838, at Far West, Caldwell County, Mo.; and of Martha Ann Smith, born 14th May, 1841, at Nauvoo, Hancock County, Ill.—From Relief Society Magazine.

ZINA DINAH HUNTINGTON YOUNG

Zina Dinah Huntington Young:—Third president of all the Relief Societies of the Church of Jesus Christ of Latter-day Saints, was born January 31, 1821, in Watertown, Jefferson county, New York, the daughter of William Huntinton and Zina Baker. Her fathers' family was a direct descendant of Simon Huntington, the Puritan immigrant who sailed for America in 1633. He died at sea, but left three sons and his widow, Margaret. The church records of Roxbury, Mass., contain the earliest record of the Huntington name known in New England, and in the hand-writing of the Rev. John Elliot himself, the pastor of that ancient church. Sister Zina's grandfather, William Huntington, the revolutionary soldier, married Prescinda Lathrop, and was one of the first settlers in the Black River valley, northern New York. The Huntingtons and Lathrops intermarried. The Huntingtons embraced the fullness of the gospel at Watertown, New York, and Zina D., when only fifteen years old, was baptized by the Patriarch Hyrum Smith, August 1, 1835, and soon after went to Kirtland with her father's family. In this year she received the gift of tongues. On one occasion in the Kirtland Temple she heard a whole invisible choir of angels singing, till the house seemed filled with numberless voices. At Kirtland she received the gift of interpretation. She was also at the memorable Pentecost when the spirit of God filled the house like

a mighty, rushing wind. Zina was a member of the Kirtland Temple choir. She experienced the persecutions in Missouri and Illinois, and her mother died from fatigue and privation in Nauvoo, July 8, 1839. Only two of the family were able to follow her remains to their resting place. Sister Zina was married in Nauvoo, and had two sons, but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet, after the order of the new and everlasting covenant, October 27, 1841, her brother Dimick officiating. Sister Zina was a member of the first organization of the Relief Society at Nauvoo, and when the Temple was ready for the ordinances to be performed, received there her blessings and endowments. After the martyrdom of the Prophet Joseph and Hyrum, she was united in marriage for time to Brigham Young, and with others of the Saints left Nauvoo February 9, 1846, crossing the Mississippi on the ice. Arriving at Mt. Pisgah, a resting place for the evils, Father Huntington was called to preside and Zina D., with her two little boys, remained with him temporarily. Sickness visited the camp, and deaths were so frequent that help could not be obtained to make the coffins. Many were buried with split logs at the bottom of the grave and brush at the sides, that being all that could be done by mourning friends. Her father was taken sick, and in eighteen days he died. After these days of trial she went to Winter Quarters, and was welcomed into the family of Brigham Young. With them, she in May, 1848, began the journey to Great Salt Lake valley, walking, driving team and cooking beside camp-fires. After her arrival in the Valley, in September, she lived in tents and wagons until log houses could be built. Here, April 3, 1850, was born Zina, daughter of Brigham Young and Zina D. H. Young. When the Relief Society was organized in Utah by President Brigham Young, Sister Zina was one of the first identified with that work, as treasurer, and when a central organization of the Relief Societies in the Church was effected, June 19, 1880, and Sister Eliza was called to preside over the same, and Zina was chosen as her first-counselor, which position she occupied until the death of Sister Snow, in 1887, when she was appointed to fill the former's place as president of the society—a position which she held until her death.

August 20, 1881, accompanied by her foster son, Lieut. Willard Young, she started for New York to gather up the records of her relatives. Dr. E. B. Fergu-

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son was going to purchase her medical studies further in some branches, to be of greater service among the people. Previous to their going they were blessed and set apart by the First Presidency of the Church, to speak upon the principles of the gospel if opportunity presented. Sister Zina was cordially received by her relatives, and invited to speak in Sunday school and temperance meetings. She visited New York City, and listened to many celebrated divines, attended the Woman's Congress at Buffalo, N. Y., but was refused five minutes to represent the women of Utah, visited Watertown, N. Y., then to Vermont, and thence to Albany county, and spoke in several meetings. Sister Zina returned to New York to attend the N. W. S. A. convention, without opportunity of addressing them. She, however, assisted the brethren in organizing a Relief Society in New York. With Lieut. Willard Young she visited West Point, and returned home March 7, 1881, received by her daughters and many friends, the return being the occasion for a most delightful party. Sister Young died at her home in Salt Lake City, August 28, 1901. Sister Augusta J. Chocheon describes Sister Zina in the following language in her book, entitled, "Representative Women of Deseret," published in 1884: "Picture and words are alike powerless to convey the beauty of her face, her spirit and her life. Each succeeding year adds a tenderer line to her face, a sweeter, gentler intonation to her voice, a more perceptible power to her spirit from the celestial fountains of faith, widens the circle of her friends, strengthens and deepens their love for her, and brings a richer harvest of noble labors to her name."—Jenson's Biographical Encyclopedia.

PRESIDENT EMMELINE B. WELLS

President Emmeline B. Wells:—Emmeline B. Woodward Wells, the fifth president of the Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints, is a heroine, a pioneer, a great leader and a mother in Israel. She is one of the most remarkable women in that galaxy of great and noble leaders, headed by Lucy Mack Smith, and numbering among them the women founders of this Church.

She was born February 29, 1828, at Peterham, Worcester County, Mass., and is the daughter of David Woodward and Diadama Hare. Gifted from her childhood with a delicate and lofty imagination, she early developed into a writer and poet.

She joined the Church in her native town, March 1,

1842, and came to Nauvoo in April, 1844. Her first view of the Prophet Joseph Smith, impressed her mind, never to be eradicated, with a burning testimony of his mission and leadership.

She married Bishop Newell K. Whitney in February, 1845, in Nauvoo.

She was present at the memorable meeting held August 8, 1844, when the mantle of Joseph fell upon Brigham, and her testimony of that event is thrilling in its intensity.

In the year 1848, she came to the Valley, and in company with Bishop Whitney's first wife—who was known as "Mother Whitney," and who was the loved and loving friend of all her trying years, the young wife camped on the site now occupied by the L. D. S. University.

A few weeks after her arrival in the Valley, on November 2, 1848, she gave birth to a daughter—Isabelle—now Mrs. S. W. Sears of Salt Lake City.

August 18, 1850, another daughter was born—Melvina C—now Mrs. W. W. Woods of Wallace, Idaho. Five weeks later, Bishop Whitney died. The young widow was married two years later to General Daniel H. Wells, by whom she had three daughters—Emmeline, Annie and Louie.

From her earliest youth, she was enthralled with a love of literature, and in 1873, she began writing for the Woman's Exponent—then in its third year.

In 1877, upon the retirement of the editor—Lulu Greene Richards—Sister Wells became the editor and proprietor of the paper, and for nearly forty years she steadfastly pursued that calling.

Her writings are sensitively correct in diction, delicate in imagery, and always filled to the brim with the spirit and genius of her beloved religion. It might well be said that no idle word has been written by her, and few have ever been spoken.

Associated with the Relief Society from her youth, up, she has been the intimate associate, friend, assistant and counsellor of everyone of the general presidents of the Society, and indeed of the women in the Church.

She has traveled incessantly in the interests of the Society—both at home and abroad—assisting Sister Eliza R. Snow to organize the Relief Society in the early days, as well as taking part in the organization of Retrenchment, Mutual and Primary societies, and aiding in the home industry movements inaugurated by Sister Snow.

In September, 1876, she received a special mission from President Brigham Young to lead out in a move-

ment for saving grain amongst the sisters. This mission she has never forgotten, nor neglected. It still forms one of the most important topics of her public teachings. When quite ill at one time, Sis. Eliza R. Snow blessed her and promised her that she should do a work that no woman had ever done in Israel. The grain-saving mission is in direct fulfillment of that prophecy; for no one but Joseph, who was sold into Egypt, ever undertook such a mammoth movement or carried it to successful fruition. Time alone can prove the living value of this great mission to the household of faith.

She was a missionary to Washington, D. C., in 1879, to attend the National Woman's Suffrage Association, accompanied by Zina Y. Williams, where they presented a memorial to Congress. Since that day, she has attended numerous councils and conventions in Washington, New York and Europe. She was present at the International Congress in London in 1899, and spoke in the Westminster Hall, attached to the Abbey.

She served a term as Corresponding Secretary of the National Council of Women, and was the first Western woman honored in that Council. February 9, 1912, the honorary degree of Doctor of Literature was conferred upon her by the Brigham Young University.

Besides her many literary productions, she has written several volumes of poems, and only the last year, 1915, issued a new edition of her poems, some of them written after she was 85 years of age. Her marvelous memory constitutes her an encyclopedia of facts upon the growth and development of the woman's interest of this Church and of the world.

Notwithstanding the fact that she is now 88 years of age, her mind is keen, her intellect sure, and her powers unbending. She possesses a rarely beautiful spirit, and is affectionate, confiding and exquisitely pure. No unclean thing could enter her presence, or remain in her atmosphere. She is an eloquent speaker, a beautiful writer, a true friend, and a wise counsellor. She is beloved by all who dwell in the Church, and by all who know her, and their name is legion.

She was a friend of Susan B. Anthony, Elizabeth Cady Stanton, Countess of Aberdeen, Mary A. Livermore, Francis Willard, May Wright Sewell, Charlotte Perkins Gilman and, indeed, of nearly all of the great women of the modern world who have been in the public eye. Mrs. Wells is herself the greatest woman living today.

These words might well be inscribed as her memorial: "She was a queen in her own right and the friend of princes." S.Y.G.



Jessie Grace Smith Shipler



Elizabeth Marks Smith



Hannah Marks



Marcha Marks Adams



Martha Marks Pearce

MARKS FAMILY GROUP



Miss Myrtle Marks



Miss Ardell Williams



Mary Jane Williams



Myrtle Helen Kirk



Mrs. J. Terry

BIOGRAPHICAL SKETCHES.

MRS. SUSA YOUNG GATES AND DAUGHTERS

Mrs. Susa Young Gates:—The first child born in the Lion House, March 18, 1856, Susa Young, daughter of Brigham Young and Lucy Bigelow, was a studious and imaginative child. She was taught dancing by Sarah Alexander, and for several years was a child danseuse at the Salt Lake Theatre. She was a natural musician, studied telegraphy and graduated as a star pupil (in "shorthand") of David Evans, the Church stenographer, in 1870. Removing to St. George with her mother's family, she was a popular actress in that pioneer Dixie city; taught music and organized the Union Club there in 1876. She attended the B. Y. Academy in 1878, and there organized the Music Department under the direction of her beloved teacher, Prof. Karl G. Maeser, with two choral bodies and an excellent choir. She organized and taught the Domestic Science Department in 1896 in the same school. Since 1894 she has been a Trustee of that institution. For two terms, 1905-1911, she was Trustee of the Utah Agricultural College. Married Jacob F. Gates in 1880, she has borne thirteen children, five of them living. Mrs. Gates was a member of the General Board of the Y. L. M. I. A. for over twenty years, and founded and edited, during that time, the *Young Woman's Journal*, presenting the magazine to the Association when it became an assured success in its eighth year. Placed on the General Board of the Relief Society in May, 1911, by President Joseph F. Smith, she was chosen Corresponding Secretary in September, 1913, and appointed editor of the new *Relief Society Magazine* in the fall of 1913. She is the Historian of the Society and is now engaged in writing the history of the Society and of the Mormon women.

She was the first person baptized in the St. George Temple, President Woodruff officiating with her father, President Young, confirming her for the dead. She was a worker there at the opening of the Temple and three years thereafter, chiefly acting as a recorder. She was the official stenographer for both St. George Temple dedications, as also for those in the Logan and Salt Lake Temples, taking the official minutes for the forty-one dedicatory services in Salt Lake City. On her husband's removal from Provo to Salt Lake with his family, she was made a worker in the Temple, and is still faithful to that calling.

Mrs. Gates has lived seven years in St. George, was 20 years in Provo, one year in New York and has been to the Sandwich Islands twice, the last time on a mission with

her husband, where three sons were born and two died; to Europe three times, and many times East, in the interests of women's organized work. She was a speaker at the great London International Congress of Women in 1899, was the United States delegate to Copenhagen in 1901, and was a United States delegate and a speaker at the late Woman's Congress in Rome in 1914. Organized the Utah Chapter of the Daughters of the American Revolution, and associated with Senator Reed Smoot and John Caltrín of Provo, organized the first Utah Pioneer Society—the Sons and Daughters of Utah Pioneers in 1894; served a term as Director of the National Household Economic Association and was the United States delegate of that Association to Canada in 1898.

She was Ward President of the Y. L. M. I. A. in Provo; and taught a class of over one hundred Sunday School girls in the B. Y. U for over twelve years, also giving semi-weekly lectures on Special Physiology for girls at the same time and place.

Her writings are voluminous, and besides editing two magazines she has written many short stories, some verse and three books: "The Life of Lydia Knight," "The History of the Y. L. M. I. A." and "John Stevens' Courtship." She has written for the local magazines and papers since she was fourteen years of age and for ten years has edited the Genealogical Department of the *Saturday Evening News* and the *Sunday Morning Herald-Republican*.

Her greatest work outside of her home life has been the creative efforts put into the cause of genealogy and in the assisting of that work both in the Genealogical Society of Utah and in the General Board of the Relief Society. She wrote the Genealogical Lesson Book now in use, developed the class work and has been of great assistance to the General Board of the Genealogical Society and to the women of the Church in this line of endeavor. She is also Genealogist for her father's family and has secured over 16,000 Young names from the Utah books and other sources, all properly recorded and indexed.

She was made President of the Daughters of the Pioneers in 1904 and served several years in that capacity, founded the Relic Department and made a feature of the old-fashioned balls for that Society. Her genealogical work was begun there and after some years the sisters were invited to transfer their activities to the Genealogical Society itself. Mrs. Gates is eminently a pioneer and is said to inherit much of her father's initiative and executive ability in many of the lines of activity

which have engaged her attention. She is orderly and systematic in all her ways, and very practical. She has been a public speaker, organizer, traveler, writer, musician and temple worker from her youth up, not forgetting her activities in the political field as she is an ardent Republican and has been a leader and organizer in that party for twenty years.

With all her public work, however, Mrs. Gates has been devoted to her husband, home and children, and they are her most adoring lovers and fastest friends. She is an excellent cook and loves to entertain her friends in a social capacity. It is said of her that she is a human dynamo; growth, activity, development, progress—all these are the ruling forces of a busy and conscientious life.

Her father's ancestors came from Boston, and later Hopkinton, Mass.; his grandfather, Dr. Joseph Young, was a physician and surgeon in the French and English wars, while his father, John, and two of his uncles were in the Revolutionary War, John serving directly in two engagements under General Washington. On the mother's side, the Bigelows, are a famous old New England family, running back to 1630, in Plymouth.

Mrs. Leah E. D. Widtsoe:—Mrs. Leah E. D. Widtsoe, daughter of Mrs. Susa Young Gates, born February 24, 1874, was the first trained Domestic Scientist in the Church and in the West. As a girl Mrs. Widtsoe was strikingly handsome, brilliant and popular. Not satisfied with the ordinary education, she graduated, first from the U. of U., later took her bachelor's degree in the B. Y. U., and then went East to the Pratt Institute, Brooklyn, where she took the work both in Domestic Art and Domestic Science and studied kitchen-gardening under Emily Huntington.

Returning to her home State in 1897, she builded upon the temporary foundation laid by her mother in the Brigham Young University of Provo, a thorough scientific course in Home Economics. She married, in 1898, Dr. John A. Widtsoe, the distinguished author, educator and publicist, the former President of the U. A. C., and now President of the University of Utah. She has borne seven children, three of them living: Anna, Marcel and Leah Eudora. She accompanied her husband to Europe, remaining there two years. Mrs. Widtsoe is a recognized authority all over the United States in her chosen field. She was the first woman A. C. Institute worker in the State, Utah being the pioneer western State in this field of education. She was one of the

BIOGRAPHICAL SKETCHES.

founders of the Farm Woman's Congress and Vice-President of that organization. She is a natural leader and organizer and has done much creative work, but does her tasks so quietly and tactfully that none are antagonized; has been a worker in the Logan Temple for five years, and is an accomplished genealogist. She has worked as both ward and stake officer in the Y. L. M. I. A., and has written much for their Young Woman's Journal, besides preparing Guide Lessons for a number of years. She wrote the five years' Outline of the Home Economics now going through the Guide Department of the Relief Society Magazine, as well as preparing a number of the most important lessons therein. Her articles appear in the Woman's Page of the Philadelphia North American, and in the Home Economics Journal, she being on the staff of the North American and on the Board of the Ellen H. Richadds Memorial.

Her noble tact and ignity, her exemplary conduct and sincere manners made her an ideal companion for her popular and busy husband. She is a model housekeeper, a good conversationalist, well versed in the principles of the Gospel, and a devoted mother. Her home is a haven of peace to all who enter there.

Emma Lucy Gates-Bowen:—This most famous and artistic Utah song-bird was born in St. George, baptized in the Pacific Ocean, educated in Europe and driven back to her native shores when the War broke out two years ago. She is the daughter of Jacob F. and Susa Young Gates, and inherits from her father wisdom and poise, and from her grandfather, Brigham Young, much of his artistic gifts and creative powers. She is remarkably well balanced.

Notwithstanding the fact that she is the one grand opera singer Utah has produced and has international fame, she still retains the simple faith of her childhood and loves her home, her family and her religion above all other things. She is constantly engaged in some phase of the redemption of her dead, and visits the Temple faithfully whenever she is in Utah.

She made her debut in the Royal Opera House in Berlin as a colorature singer, singing there two years, then going to the Royal Opera House in Cassel to get a wider experience, having thus secured over forty operas in her repertoire. She has sung in grand opera in the Royal Opera Houses of Berlin, Cassel and Hamburg, in Frankfort and in Berne, Switzerland; in concert in Vienna, Austria, as well as in many other cities in Germany; Ostende, Belgium; in London, and many English cities; in

Wales; and she is as popular in Edinburgh and Glasgow as in Salt Lake. She speaks German and French fluently; her diction in both languages and in her own tongue is the subject of constant newspaper praise. She returned to New York in 1914 and in the short space of two years has York in 1914 and in the short space of two years has established herself as a concert favorite in all the great eastern cities.

She opens this fall season, October, 1916, in one of Mozart's operas, with the Metropolitan singers, Reiss and Bisphan, at the Empire Theatre, New York.

Miss Gates married Mr. A. E. Bowen, June 30, 1916. Like her sister, she is a good housekeeper and seamstress, and besides her supreme vocal art, plays the piano as well as the violin. She is magnetic, lovely, prudent, a prompt and thorough business woman, exceedingly conscientious and honorable, with a bubbling, vivacious charm which wins friends instantly and forever holds them as she is unselfishly devoted to them all and is beloved by all who know her. She is loyal as the sun to the thousands and tens of thousands who are her friends and admirers all over the world.

She, too, is a pioneer of the Pioneers, for as an unknown western girl and the first Mormon girl to go to Europe for musical purposes, she has won her way in the crowded art centers of the Old World by reason of her genius, determination, industry, perseverance, good common sense and, above all, her faith and devotion to the Gospel.

ELLEN WALTERS WINDER, DAUGHTERS

Ellen Walters Winder, a daughter of William and Susan Walters, was born April 8, 1822. She was married to John R. Winder November 4, 1845, in St. Clements Church, London.

Mrs. Winder was an active church worker and very prominent in the Relief Society of the Twelfth Ward, where she was Secretary and Treasurer for many years prior to her death November 7, 1892.

Mary Winder Carrington, a daughter of John R. and Ellen Walters Winder, was born July 7, 1852, at Liverpool, England. She left Liverpool with her parents in 1853 and arrived in Salt Lake City October 10, 1853, where she has lived ever since. December 1, 1872, she became the wife of Charles Woods Carrington.

Mrs. Carrington has always been engaged in church

work and at the present writing (August 8, 1916) is President of the 12th and 13th Ward Relief Society.

Martha Winder Kimball:—A daughter of John R. and Ellen Walters Winder and a twin sister of Mary Winder Carrington, was born July 7, 1852, at Liverpool, England. She sailed from Liverpool in 1853 for America, and arrived in Salt Lake City, October 10, of the same year, where she resided for some time, then moved to Logan, where she still resides. Her husband is a well-to-do farmer and cattle man of Logan.

Margaret Rolland Merrell:—Born at Salt Lake City, August 20th, 1858; her parents were John Rolland and Mary Perry Rolland. She was married February 20th, 1879, to Joseph Morrell, a prominent citizen of Logan, where he opened the first clothing store of that city. Sister Morrell was an earnest worker in the cause of the Church, and filled with fidelity many offices, including Treasurer of Relief Society in Logan, Treasurer of Third Ward Stake, Relief Society, has been a Temple worker since 1894. At present is second Counselor to Cache Stake Presidency.

Wealthy Dewey Richards, a daughter of Samuel Dewey and Milley McKee Dewey, was born September 6, 1786, at Dalton, Massachusetts. She was married to Phinehas Richards February 24, 1818, and nine children blessed this union.

She lived at Dalton, Massachusetts, from 1786 to 1818, then moved to Berkshire, Massachusetts, where she lived until 1843, then moved to Nauvoo, Illinois, and was in the persecutions of the Saints there until 1845, when she moved to Winter Quarters, where she lived until 1848, and then moved to Salt Lake City, Utah, where she lived the remainder of her life. She died and was buried at Salt Lake City October 18, 1853.

Mrs. Richards was a refined and very well educated lady.

"Beware of little expenses; a small leak will sink a great ship."—B. Franklin.

"It is the other fellow that makes blunders, you only make mistakes."—Clover.

"The man that can't make a mistake can't make anything."—A. Lincoln.

"And He said, 'Let there be light,' and there was light."—The Bible.

"All's Well."—Pioneer Guards.



Leah E. D. Widtsoe

Susa Young Gates

Emma Lucy Gates-Bowen

MRS. SUSA YOUNG GATES AND HER DAUGHTERS

(Contributed by a Friend.)

Born in a home where love and peace radiated from the domestic altar like the gentle warmth of a heavenly breeze. Alice Kimball Smith was reared in all the fine elements of the gospels teachings. Her father, President Heber C. Kimball, was one of Israel's greatest prophets and seers. He was no less a leader among men than he was a true father and protector to all who in any way came under his care. His piercing black eyes, his stately presence and his quaint oratory made of him a man never to be forgotten by his enemies, to be beloved by his friends, and adored by his family and intimate associates.

Two of his wives, Ann A. and Amanda Gheen Kimball, were, Quaker girls, reared in the staid and secluded confines of Chester county, Pennsylvania, village of Goshen. The father of these girls was William A. Gheen who was a son of Thomas and Alice Ann Atkins Gheen. William married Ester Ann Pierce, who was a daughter of two other Quakers, Thomas and Margaret Trimble Pierce. The parents, and such of the children as were old enough, joined the Church of Jesus Christ of Latter-day Saints in 1840 and came to Nauvoo in company with Bishop Edward Hunter, among the converts from that section of the country who were friends and associates of the Gheens, were the noted Dillworth family, including the Ritters, Bringhamursts and Woolleys. The family settled in Nauvoo and were prosperous, they became intimate with the families of the Prophet, Joseph Smith, Hyrum Smith, the Patriarch, and their close associates and friends, Brigham Young, Heber C. Kimball and all the early members of the Church. The daughter, Ann Alice, was greatly afflicted with ague in Nauvoo and was blessed and healed under the hands of Elder Heber C. Kimball.

September 10th, 1844, she was united to him in marriage, the ceremony being performed by Brigham Young, who was then President of the Twelve Apostles.

Ann A. Kimball was tall, of dark complexion, with black, silken hair, very dark eyes, and was intensely spiritual in her nature. She appeared happier at home than abroad, unless she could administer help and comfort to her friends and to those who were in need.

She had five children, three sons and two daughters, and Alice was the fourth child and eldest daughter. She was not a strong child, but was very alert in her movements and brilliant in her mental and spiritual gifts. She came under the pioneer conditions which envired her father's great household. She accompanied her mother who went to East Bountiful when Alice was but a child, to assist in establishing President Kimball's grist mill in that locality. Here, as she would now laughingly tell you, she remained a short period, watching the great loads of wheat come in, pass through the grinding

and various bolting processes, and pass out in sacks of honest flour, until she knew all that a child could learn of that particular phase of pioneering. The old mill is still standing in East Bountiful with its huge cross iron beams on which are the quaint old letters "H. C. K."—to remind the present generation of the days long since gone by.

Alice was born, or to speak more correctly, Andrew and Alice, for they were twins, were born on the very spot where now stands the Odeon Hall. This occurred just after the Saints had returned from the "Move" to the south, occasioned by the coming in of Johnson's army.

Alice saw much of the pioneer conditions, for she was very close to the whirr of the giant wheel which swung its way around in the mill on North Temple and State Street, belonging to her father, not many steps from her door. While her feet sometimes wandered, as did others of her companions, to the old Molasses Mill, where she would watch by the hour the pale amber syrup boiled out of the long stocks of sugar cane or sorghum and finally evaporate down into the genuine old-fashioned molasses of those happy pioneer times. Who does not recall the old Kimball Carding Machine on Fourth North, between First and Second West, where the workmen engaged by President Kimball carded and spun the vigorous and ugly jeans which went into the fashioning of breeches of the boy and coats for their fathers, while the "Balmorals" ah, who can ever forget those dreams of beauty and schemes of economy that had their stripes running around the cloth the wrong way, and the bright linseys there were a delight to the feminine pioneer heart.

Alice was baptized in the fall she was eight years old, in City Creek, that ran past her father's mill on North Temple. The ordinance was performed by her brother, David P. Kimball. She was the last of the group of children baptized at that time. She had kept close to her father, hiding behind him, in anticipation of what she was about to do. But her father caught her and affectionately kissed her and whispered a blessing to her as he sat her gently down at the water's edge. No more striking picture could be painted of this truly patriarchal household than the sight of that father marching his tribe of little and big children down the street, two by two, each keeping exact step, and all halted if one tiny foot got out of time or tune. Thus they were marched by this proud and loving father to theatres, to parties in the Social Hall. Talk about purity, and dignity, and nobility! (Can you find a more exalted idea of fatherhood than this gallant and inspiring picture of a fond and tender father marshaling his children to join him in his revels and his worship, each under the secure parentage and care of their adoring father? Such was Heber C. Kimball. As was the rule

for those large families, Pres. Kimball settled his wives

children about him in homes contiguous to each other, on the "Kimball block," just northeast of the Temple block, where Alice was born and lived a number of years. Her memory goes back to paint in the scenes of those busy and happy days—the private school, the home parties, the gatherings in the Social Hall, the sleigh rides, the candy pulls, and the carpet-rag-bees, are still fresh to the mind of that girl who lived it all out under her father's roof, first in one place, then in another. She was but nine years old when he died, and in the short time that she was associated with him many lasting lessons and impressions for good were made upon her mind. One memory stands out with marked clearness: it is the wondrous love and sympathy which was shown to exist between her beloved father and the God to whom he prayed when his wives and children all knelt about him as he put up his daily petition for grace. Alice speaks of that prayer time with an intimate affection which proves the wealth of impression made upon her plastic mind by the peculiar power of her father's prayer. He spake to his heavenly Father as a son speaks to his earthly father; no veil of doubt, no wall of distance barred the way or hindered his appeal. Pres. Kimball talked with Jehovah as a son to his loving Father. To Alice, the image and presence of God was so tangible, so overpowering in vivid reality that one morning she found herself actually peering around her father's chair to see the Lord to whom he was speaking. This is the supreme test of faith. No man hath greater power than to visualize for another—and that a little child—the vision which to his own eyes is near. The Lord has always been a very distinct personage to Alice, and it could not be otherwise, with such a family altar from which to draw inspiration and faith. Alice grew up a devoted and tender souled child. Her heart was strung with fine fibered hopes and desires that responded to the touch of friend or enemy like the chords of an Eolian harp. Joy was exquisite in its simple ecstasy, and grief was but one step removed therefrom, to this highly organized and delicately framed spirit. Like her mother, she was moved eloquently by common hopes and sorrows that to others were but passing clouds, or common sunshine. Yet, unlike her mother, she inherited a strain of the Kimball humor that has helped her to tide over many a swollen torrent of grief and to forget many sharp pangs of sorrow that would otherwise rend her soul in twain. Alice never coveted wealth, station, or the foolish social successes that attract the ungodly and snare the foolish. Her ambition from childhood centered around the home altar, and she would gladly have remained within that charmed circle, as did her sainted mother, but for the call of stern duty. She has taken an active part in the Mutual Im-

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provement Association since a child, also the Sunday Schools and Relief Society. But the first public office she held was when she was chosen as counselor to Mrs. Mary E. Irvine, in the Nineteenth Ward Y. L. M. I. Association, at the same time she was laboring as a Sunday School teacher. The Bishop wanted her to act as president of the Primary Association of that ward; she hesitated long, but the bishop's counselor, Elder August W. Carlson, came to her in his usual sympathetic way, assuring her that if she would accept the office he would act as a counselor. And she did, and he often came to give her help and encouragement and always spoke of himself as her counselor. Before this time—she was married to Pres. Joseph F. Smith—she had seen her husband depart for a foreign land, driven into exile for the sake of his religion. But she remained bravely at home and carried on her duties there.

The mother of Alice died when she was 21 years of age, and during her association with this noble woman Alice learned the lessons of self control, self reliance, truthfulness, integrity, reverence for the priesthood and for all the principles of the Gospel. She returned in full measure all the love and tenderness lavished upon her, and she has passed it on to her own well trained and bright children. She has seven—five sons and two daughters—and she is as eager and solicitous in their training as was her noble mother in her own childhood. What greater tribute could be paid?

In 1896 Alice K. Smith was chosen to act on the General Board of the Y. L. M. I. A., and there she has labored ever since. In April, 1905, on the death of Sister Taylor and the reorganization of the Board, she was appointed to act as Treasurer of the Y. L. M. I. A. Board, and that office she still fills to the satisfaction of all concerned.

When Mrs. Susa Young Gates was recovering from her great illness in 1905, Sister Smith urged her to accept of the Presidency of the Daughters of the Pioneers Society. She gave consent on condition that Alice would act as her counselor, and that they together would introduce into that small social organization some of the ideas and ideals which were so dear to them both in relation to the work of Salvation for the Dead. What these sisters did is a matter of unwritten history, and few will know how harmoniously the officers of that Society worked together. To be the daughter of a pioneer is not the honor which is coveted by Alice K. Smith so much as to be earnestly engaged in the work which made of her father one of the greatest men of modern times. It is the love of honest work and the power to do good which makes Sister Smith a willing actor in the drama of life.

Sister Smith has taken many trips in company with her husband and the First Presidency. She formed one

of the company of our leaders—Pres. Lorenzo Snow, George Q. Cannon and her husband and their wives—who went to visit the Omaha exposition, leaving the city October 18th, 1898. There she visited with vivid interest all that great exposition had to disclose. She was also one of the company who took that historic journey through southern Utah in the year 1899, when Pres. Snow and associates gave to the people their inspiring instructions and fresh impetus to the payment of tithes and offerings. The company went as far south as St. George, and the results of that journey are of historic value.

She has visited Arizona, old Mexico, New Mexico, and has been to Canada several times. In June, 1907, she, in company with her husband, Pres. Lund, John Henry Smith, Hyrum M. Smith and others, visited LaGrande and Portland, on the occasion of their grand "Rose carnival"; from there to San Francisco, Los Angeles and Catalina island. She paid a visit to Colorado and New Mexico last year, "looping the Grand loop" and visiting the Saints in that locality. A trip was also made to Arizona, and they visited Phoenix, Mesa and St. Joseph in the course of their travels. Last summer (1911) Sister Smith accompanied her husband in an extensive and most enjoyable trip, going to LaGrande, Portland, Seattle and other cities of the Northwest. Pres. John Henry Smith, C. W. Nibley and families were of the party, also Dr. Seymour B. Young. The party took steamer at Seattle and went across in the "Princess Charlotte" to the famous city of Victoria, where they visited the government building and the most excellent and rare museum which this city boasts. After leaving the cities of the North, the party went over our great National Park, and the wonders of that experience are familiar, but never grow less interesting to those who see them.

Mrs. Alice Kimball Smith is one of the best types of Western pioneers. She is brave, pure, refined; she is beautiful to those who love her; has the charm of spirituality, which sheds rays of welcome across the path of those with whom she mingles; she loves music, poetry and all things good and beautiful; she speaks fluently under the influence of the Spirit. Mrs. Smith has had choice and time only for that culture which comes from close communion with the Spirit of the Lord, and it is that teacher which has largely made her what she is—the pioneer daughter of pioneer parents, whose like are not common in the world.

March 30, 1916.

"Whoever will prosper in any line must save his own time and do his own thinking. He must spend neither time nor money which he has not earned."—David Starr Jordan.

"Every thought and every deed may hold within itself the seed of future good and future need."—Lowell.

LYDIA MARGARET McCARTY.

A pioneer mother of Utah. She was born at Eagletown, in the county of Boone, state of Indiana, on January 26, 1838. With her parents, James and Elinor Cragun, she moved to Nauvoo about 1844; crossed the plains and came to Utah by ox team in 1849. She was then eleven years of age, and walked most of the distance.

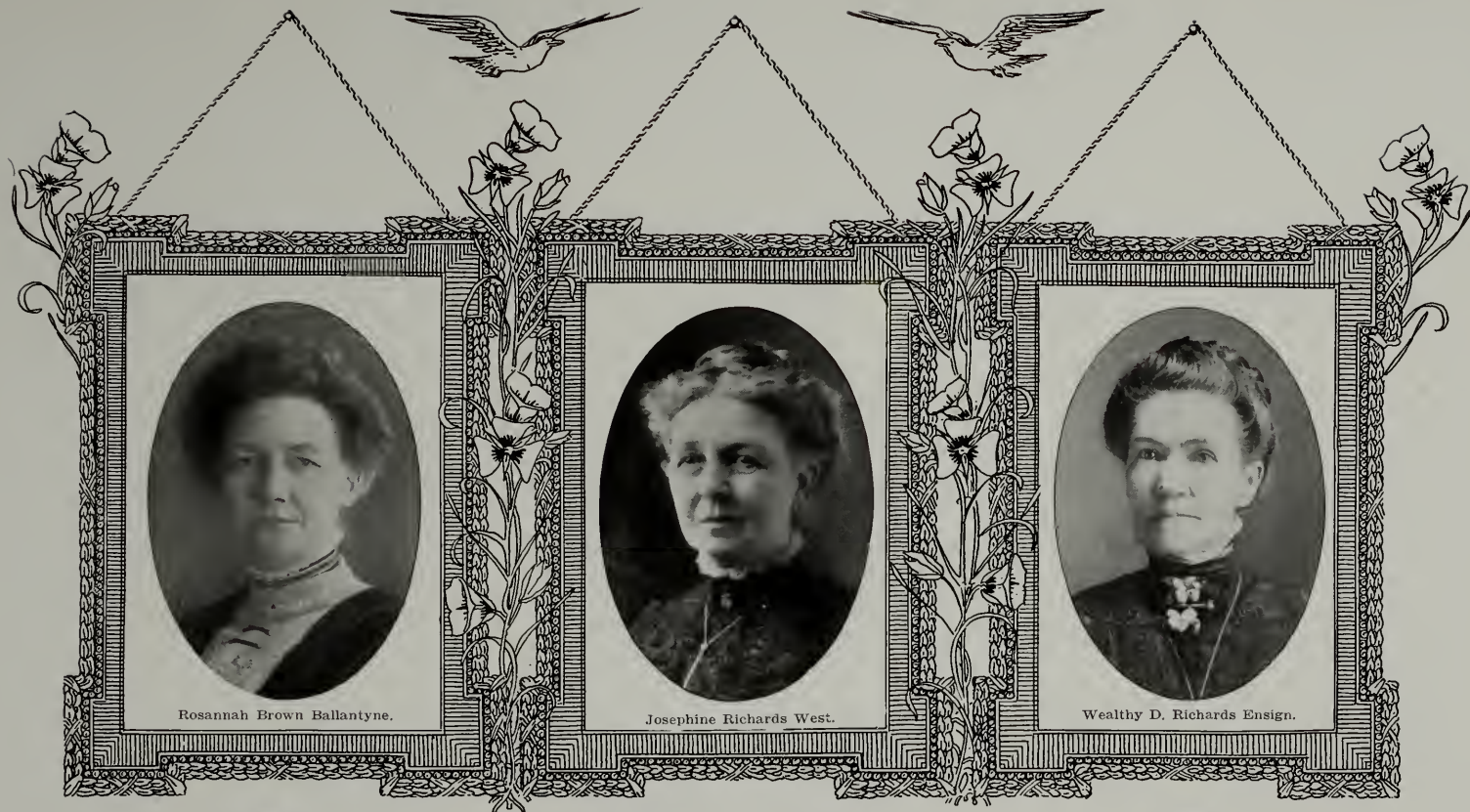
The Cragun family located at Mill Creek (Cottonwood), Salt Lake county, and engaged at farming.

The subject of this sketch was married to James Hardwick McCarty on October 5, 1855, in Salt Lake City. They two thereupon took up their residence at Mill Creek near the home of Mrs. McCarty's parents. In the following year they moved to Alpine, in Utah county, where Mr. McCarty followed the vocation of farming and taught school in the winter months. In 1860 they returned to Mill Creek. From there, in 1862, they again moved; this time to St. George, Washtington county, where they remained for nearly seven years, enduring all of the privations and hardships of the pioneers of that section. From Dixie they moved to Summit, in Iron county, and in 1876 from there to Monroe, in Sevier county, Utah, where, on December 18, 1903, J. H. McCarty died at the age of seventy-two years. Mr. McCarty was, at the time of his death, and for many years prior thereto had been, postmaster at Monroe. Soon after his death Mrs. McCarty was appointed to succeed him and held the office until 1906, when she resigned. At that time she ceased her life's chief work of housekeeping and family rearing and began to live at different places with her children, now grown. She now spends the fall, winter and spring months with her son, Norman McCarty, who is a professor of music at Park College, Parkville, Mo., and the vacation or summer months she spends with her children in Utah. She is the mother of twelve children, six of whom are living. They are: W. M. McCarty, of Salt Lake City, who is now, and for the past fourteen years has been, one of the Justices of the Supreme Court of the state of Utah; Mrs. Emily Bertlesen, of Marysville; Homer McCarty, of Richfield; Mrs. Martha Farley, of Salt Lake City; Edgar McCarty, of Bingham, Utah, and Norman McCarty, of Parkville, Mo.

"There is great danger in constant dissatisfaction. Sooner or later it will involve the health, or finances, or both, for it destroys the mental balance, and impairs the judgment."—C. B. Newcomb.

"He who finds he has something to sell, and goes and whispers it down a well, is not so apt to collar the dollars, as he who climbs a tree and hollers."—The Advertiser.

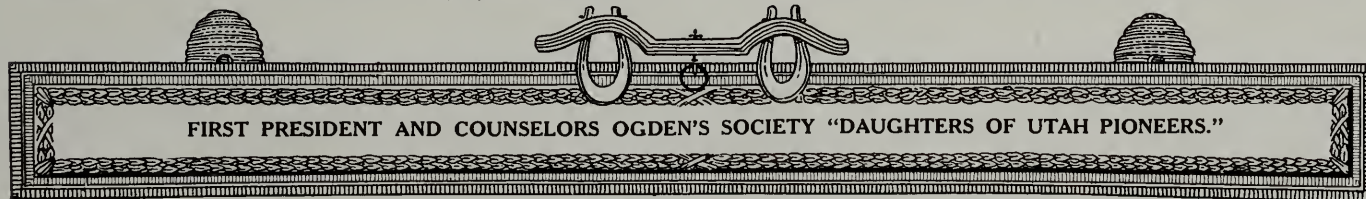
"The man that can't make a mistake can't make anything."—A. Lincoln.



Rosannah Brown Ballantyne.

Josephine Richards West.

Wealthy D. Richards Ensign.



FIRST PRESIDENT AND COUNSELORS OGDEN'S SOCIETY "DAUGHTERS OF UTAH PIONEERS."



Alice Kimball Smith

Edna Lambson Smith

Mary Schwartz Smith

MEMBERS OF PRESIDENT SMITH'S FAMILY

HISTORICAL NOTES.

MARY SCHWARTZ SMITH.

(By Elizabeth Roundy.)

In the year 1836 the message of Salvation as revealed by the Lord, and His Son, Jesus Christ, to Joseph Smith, the Prophet, reached Canada. President John Taylor heard the message and was converted to the truths, as shown by the ministrations of Apostle Parley P. Pratt. Not only did it bring into the fold that indomitable and stalwart hero, but also brought his beloved parents and sisters Agnes and Elizabeth. They were born in Hale, Westmoreland, England, and moved from there to Canada. It seems as though they all had volunteered in the court on high to come and help to establish and maintain the truths of the everlasting gospel; for no persons more persevering, or firm, in upholding and defending the principles of divine truth, has ever been or can be found, than President John Taylor and his sisters.

Sister Agnes Taylor Schwartz, the mother of our heroine, was a woman of high principle and most indomitable courage. She married a Mr. John Rich, who did not understand the gospel, and not being of a religious turn of mind perhaps did not try. Her whole family had suffered from mobs and persecutions, and were preparing to leave with the devoted but bitterly persecuted Latter-day Saints. The idea of being left alone with her little ones as it were; her husband not being with her or sympathizing with her in her religious faith. She determined to go with her loved family and cast her lot with the lives and fortunes of the people so persecuted, because of their belief in the revelations of God. Sister Agnes, like her beloved brother, knew the gospel was true and she could not be happy away from the people who believed in the message of Joseph Smith, that the mission would bring salvation to the whole world, if the peoples thereof would listen and obey. She knew not what was before them, they were seeking an asylum where they would be free to worship God, according to His holy mind and will, far away from the mobs, who were constantly seeking their life. Thus did this heroic, brave hearted woman with her little ones, brave the dangers of the western wilds with her beloved brother and the Saints of the Lord.

Our heroine, like her sainted mother, partook of that undoubted firmness, that true devotion and unswerving integrity, to the Lord and His servants from birth. Sister Mary Schwartz Smith was born in Utah from a later marriage of Sister Agnes, after they were established in Salt Lake. Her father was William Schwartz, by birth a German, a miller by occupation. Mary was born in Holliday, Cottonwood, April 30, 1865. The home of the family was in the Fourteenth Ward, Salt Lake, where Mary shared the common lot of the rest of the pioneer children, attending the public school in her ward and the Deseret University, which she attended after the family returned from St. Thomas, in Dixie. The Deseret University was held in the building now occupied by the Salt Lake Knitting factory, on the corner of Second West and First North Streets.

In 1881 Mary accompanied her mother, who had been requested by President John Taylor to preside as official

housekeeper at the historic residence, the Gardo House. Here our young friend and sister met and became intimately acquainted with many of the greatest men of modern times. She was tall and stately, and as the maidens of the Bible history was often described, of a comely appearance and fair to look upon. She was queenly in her pose and dignified, resembling the grace of purity of the Stately Lily. She loved pure intelligence which gave her that fine intellectual grace which cannot be obtained from any other source. Her ideals were as high as the heavens; to her the voice or the presence of her beloved uncle, President John Taylor, had all the significance of a divine visitation. He was (the Lord's Anointed) to Mary, and that hallowed spiritual influence threw a halo over his daily upright life.

Sister Mary was married to another of the Lord's Anointed, President Joseph F. Smith, January 13, 1884. To her husband she has rendered that same reverent devotion which she had been accustomed to accord to kindly uncle, with all a wife's true and devoted affection added thereto.

Those were very troublous days for the Saints generally, and Mary's path was not strewn with roses, the courts and its adherents were constantly seeking those who had, they claimed, broken the law, a law made specifically by man, in opposition to the revealed law of God. And now instead of mobs there were legalized mobs of deputy marshals hunting the Saints in every direction. Mary did not escape her share of this persecution. Twice when deputies were after her she walked out fearless, yet trembling, and passed in front of them and they did not know her. In the Gardo House she had the experience of walking out from under its portals without concern or fear while the deputies were all over the house.

Again, while she was attending the Brigham Young University of Provo, she walked past them talking and laughing with her young companion, and not till some time after did her pursuers find out how they had been eluded. Mary had the utmost confidence that she would escape them because she had been promised by a Patriarch of the church when giving her a blessing that she should escape from the hands of her enemies. Her thirst for knowledge was so great that she gladly embraced the opportunity afforded by her husband's absence on a mission to go to the Provo Academy to improve her studies in the higher branches.

On her return to the city she was called to the presidency of the Fourteenth Ward Retrenchment Association during the years 1886 and 1887. In 1886 she also took up the study of obstetrics and nursing, being the first graduated pupil of Dr. Margaret Roberts. She was set apart for her work by Apostle Franklin D. Richards, John Henry Smith and Heber J. Grant; Apostle John Henry Smith being mouth.

Her heart and mind are of a superior type; in the midst of all her motherly cares and burdens, she is still a student and her home is filled with the choicest of books. She was one of the first of Utah subscribers to the new elegant Encyclopedia Britannica with many other new volumes of the highest classes.

In 1887 Sister Mary went on a visit to the Sandwich

Islands, where her husband was then on a mission and in exile. All who became acquainted with her there speak of her in terms of the greatest admiration. Her tall and stately form with her dark brown eyes beaming with kindness, seeking to promote the interests of all, without undue familiarity. She was considered a fine specimen of the truly highbred English type of gentlewoman, that she won the admiration of all.

Her stay on the islands was not of long duration and after a brief visit she returned with her husband to face the severe trials of sudden flight, weary watching and doubt and fear which beset the hunted and driven refugees of religious bigotry.

Sister Mary S. Smith is the proud mother of seven children, six sons and one daughter. Her eldest son, John, was born at the old Smith home in the Sixteenth Ward in 1888. Once again our heroine entered the lists of medical students, this time under Dr. Mattie Hughes Cannon, to further qualify herself for motherhood. Her second son, Calvin, was born in 1890, and in 1892 Mary moved to Franklin, Idaho, to make a home or a place of refuge for the family in case of need.

The third son, Samuel, was born in Franklin in 1892, and James in 1894. Mary returned to Salt Lake City in 1897, where her daughter, Agnes, was born that year, and Silas in 1900. The last child, Royal, was born in 1906.

Sister Smith has acted as president of ward primaries and aid in Salt Lake Stake primaries. Also was Stake President of the Primaries in Ensign Stake, and later as missionary to the General Board of the Relief Society. In 1910 she accompanied her husband on his European trip. His health not being good at the time, her tender ministrations, her constant and attentive care, made that difficult voyage as pleasant for him as love could possibly do.

The principal trait or characteristic in this daughter of the pioneers, is loyal courage. Devotion to principle though death has faced her on every side. Mary S. Smith is respected by her husband's family, who has learned to admire her, as all who have the honor of her acquaintance know that she acts upon principle, rather than from whim or impulse. She will do what is right, no matter what the consequences may be.

Her proud spirit would brook no restraint, were it not that her convictions subdue opposition and place her at once in obedience to the call of the priesthood. No more endearing trait of her character can be named than the solicitude with which she guards her husband's welfare and the unselfishness with which she furthers his interests.

Withal she is full of faith. Faith in God, in his chosen priesthood, and in all of His ordinances. Her children have been preserved from sickness and harm, her troubles have vanished under the magic spell of prayer and her faith in the overruling providences of that Eternal Father who has always heeded her cry.

She is devoted to her splendid sons, towering above her as they do in supreme physical manhood, and her highest aim in life is to rear them in the nature and admonition of the Lord. Life and duty are very solemn realities to Mary Schwartz Smith.

BIOGRAPHICAL SKETCHES.

THE UP-TO-DATE PIONEER FAMILY.

Evelyn Pratt Woods:—No history of Utah or the Mormon Church is complete without the name of Parley P. Pratt, of the early Mormon Martyrs, neither will it be complete without mention of this illustrious pioneer's descendants, which is especially true of the subject of this sketch, Evelyn Pratt Woods.

Mrs. Woods was born in Salt Lake City August 8, 1856, her parents being Parley P. and Ann Agathy Pratt. This occasion ushered into the world one of God's noblest spirits and the fruits have descended in all their purity to her lovely family of boys and girls, all of whom have an unblemished record in the community they reside in. Besides being honest, good and capable citizens, they are like their mother, useful and beneficial as well as ornamental.

She, our subject, was married to Francis C. Woods and from this union thirteen children were born. Her loving helpmate passed from this sphere of action some four years ago at their home on Thirty-third street, Ogden. The children are partially all married now, there being only two small girls home with their mother. Although the comforts from the associations of her own children have about passed, the lovable, loving and beloved presence of a numerous army of intelligent and beautiful grandchildren have taken their place and they have fallen under the sweet benign influence of their entrancing grandma—they are her own and she knows it. What a great blessing.

In public life Mrs. Woods has ever been an active worker, even though her family duties have been great and never neglected. Some say "How could she accomplish it?" and the answer is easy. A woman of strong constitution, a body and a will that will not be overcome, can make miracles.

She served as counselor in the First Ward Relief Society of Ogden, which she held until released to take the presidency of the Young Ladies' Mutual Improvement Association of the same ward. The latter position she is particularly adapted to fill, as her ability to hold young people is surpassed by none. She appears to have a magnetic influence over them.

My pen is not fluent enough to do justice to the subject I have tried to handle, but my appreciation of the noble qualities which are embodied in Sister Woods' makeup is as great as any, and I trust the lack of ability will be partly made up by my readers being more able than I and capable of grasping and applying—though unwritten—the beautiful encomiums a more talented pen would bestow. I hope Sister Woods that you will bless the earth with your useful presence many long years to come.—A Friend.

Evelyn Leona Woods McGregor:—Daughter of Francis Charles Woods and Evelyn Pratt, was born March 19, 1876, at Malad, Idaho.

She lived in Malad from birth until 1889, when she moved to Ogden City and has lived there until the present time.

Mrs. McGregor was married to John J. McGregor February 19, 1902, in the Salt Lake Temple and is the mother of five healthy children, two boys and three girls.

Prior to marriage Mrs. McGregor was a teacher in the Sunday schools of the Third and First Wards of Ogden for fourteen years and at present is a member of Company E of "Daughters of the Utah Pioneers."

Claribel Louise Woods Wallace:—Daughter of Francis C. Woods and Evelyn Pratt, was born July 7, 1887, at Malad, Idaho. On June 17, 1908, in Salt Lake City, she was married to Ashley Harper Wallace. They lived in Malad, Idaho, till 1889, in Ogden until 1908 and then moved to Salt Lake City. She is one of a family of thirteen, all of whom are well and happy. She is the seventh child born on the seventh day of the seventh month of 1887. She is seventh to be married, has seven sisters and seven to carry on the Wallace name. Married on the 17th and her first child is the seventeenth grandchild.

Agatha Woods McGregor:—Daughter of Evelyn Pratt and Francis Charles Woods, was born December 18, 1883, at Malad City, Idaho.

At the age of six years she, with her parents, moved to Ogden, where she has resided since.

Mrs. McGregor at the age of twenty became the wife of James Steven McGregor. She is a well respected, devoted mother, having given birth to six strong children, all except one are now living. The deceased child's name was Parley Wallace, he died at the age of two year.

This mother regards her fidelity to her home and children as one of the highest attainments which a lady can accomplish. She is indeed a most beloved mother, loved by all her family and her many friends and relatives.

Mary Ann Augusta Woods Lambert:—Born of good parents, Francis C. and Evelyn P. Woods, in 1878, at Malad City, Idaho. Her parent moved to Blackfoot when Mary was five years old, but returned to Malad in 1885. In 1890 the family moved to Ogden, where they took up their permanent residence. Mary met and married Alma Cannon Lambert June 25, 1903, and removed to Salt Lake City, where they resided until 1915, when they went to the Dixie metropolis—St. George—her present home.

Mrs. Lambert is a great lover of nature, poetry and music, and a devoted believer in religion. She has held numerous positions among them Sunday school teacher in the First and Third wards of Ogden for eight years and for some time secretary in the Third Ward Primary. She has served as assistant seamstress of the Relief Society and for years president of the religion class of the Thirtieth ward, Salt Lake City. While busy in church work she has never neglected her family of seven children—three boys and four girls.

Edna V. Woods:—Miss Edna V. Woods is miss no longer as she has been married since her order was taken. We have been unable to obtain a biography or even her present name. However, she is one of the six grand, handsome and honorable daughters of that sterling mother parent, Evelyn Pratt Woods.

Athleen Woods Jenkins:—Who is the daughter of Evelyn Pratt Woods and Francis Charles Woods, was born in Ogden, Utah, September 16, 1891.

She was married to John Howard Jenkins on November 20, 1912, in the Salt Lake Temple, and now resides at 2343 Buren avenue, Ogden, Utah.

She is an ardent worker in the Pioneer organization and holds the office of assistant clerk in Company I of the Weber Pioneers.

Caroline Pratt Van Cott:—Caroline Pratt Van Cott was born at Detroit, Michigan, January 20, 1840. She was the daughter of Anson Pratt and Sarah Barber Pratt. She was the wife of John Van Cott, one of the first pioneers of Utah, and the mother of nine children, seven of whom survive her. Both of her parents died before she was eight years of age. She came with her two sisters, Mrs. Jane E. Kesler and Sariah Tyler, and one brother, Joseph A. Pratt, to Utah with her uncle, Orson Pratt, in 1849. She was one of the first settlers of Farmer's Ward, in Salt Lake County.

She was known among her friends as a lover of music and home and an enthusiastic supporter of the University and of education generally. All of her children taught school and each is a graduate of some university.

While her early years were spent in poverty and struggle common to pioneer life, her later years have been spent in peace and comfort surrounded by children, grandchildren and great-grandchildren.

Her children are Viola Madsen, Oscar Van Cott, Marlon Van Cott, Ray Van Cott, Dr. Harold Van Cott, Edith Palmer and Lovina White.

She died October 10, 1915, at the age of seventy-five years and eight months and twenty days.

Mary Pratt Young:—The first chaplain of the Society of "Daughters of the Utah Pioneers," was born in Salt Lake City September 14, 1853, and was the daughter of the late Parley P. and Mary Wood Pratt.

She was married September 2, 1872, to Royal B. Young and raised a family of eight children, Royal P., Mrs. Louis H. Simms, Mrs. Lester O. Naylor, Mrs. Walter J. Louis, Mrs. Ernest Woolley, Mary E., Harriet and Parley Young.

Lathalia Pratt Kimball:—Mrs. Kimball is the wife of Joseph Kimball, well known in Salt Lake, and a daughter of the founder of the University of Utah, Orson Pratt. She has been a very useful member of the church and the commonwealth. She is of a character and disposition that, like the magnet to the needle, draws everyone to her. She has an army of friends and not one enemy, if there is one, there is something wrong with him or her, and not with our heroine, Lathalia P. Kimball.



Woods, Evelyn Pratt



McGregor, Evelyn R. W.



Wallace, Clarabell W.



McGregor, Agatha Woods



Lambert, Mary Woods



Woods, Edna V.



Jenkins, Arthena Woods



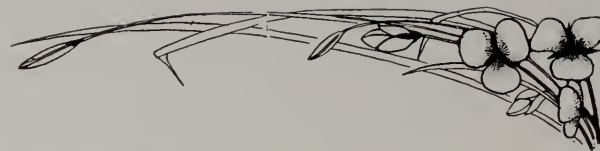
VanCott, Caroline Pratt



Young, Mary Pratt



Kimball, Lathalia Pratt





Hutchins, Mary Fife



Halther, Dora Hatch



Fynon, Sarah M.



Woolf, Mary L.



Snidley, Alice Chase



Wilson, Esther A. R.



Sandberg, Stella F. J.



Barker, Harriet Bennion



Pyper, Christina Dollinger



McEwan, Alice Woodruff

UTAH'S BEST CROP AND MOTHERS

BIOGRAPHICAL SKETCHES.

UTAH'S BEST CROP AND MOTHERS.

Mary Fife Hutchins:—A mother from choice is the choice handiwork of our Creator. The Eternal Father and Jesus Christ His Son, and every good man and woman on earth, loves the cheerful mother, and that is what Mary Fife Hutchins is. A Mormon by birth and education, her love for her children are right on the lines of the teachings she has had all her life.

Dora P. Hatch Holther:—Mrs. Holther is the daughter of Wm. Edson and Jane Dina Malan Hatch, was born August 7th, 1859, at Mound Fort, now called the 7th Ward of Ogden, Utah. She married Louis Jensen Holther, December 3, 1890, at the Logan Temple. She lived at 508 12th St., Ogden, until she was 21 years old and since then has lived continuously at 821, 28th St. She was secretary of the "Daughters of The Utah Pioneers" of Weber County, also a member of the Religion class. She held the position as second counselor to Electa Brown in the 5th Ward Primary and also first counselor to Alice Woodmansee in the 9th Ward Mutual.

Sarah Marse Eynon:—The mother of Mrs. Martha Reese, was born at Narbeth, South Wales, 1808. Her father was Sergeant Marse of the Queen's Life Guards, and was stationed in London. She was married when quite a young woman to Richard Eynon and had a family of eight children—five daughters and three sons. The family joined the Church of Jesus Christ of Latter-day Saints in 1849 in Wales, and afterwards came to Utah.

Mary L. Woolf Ibey:—What is more beautiful than the face of a satisfied mother and that of a healthy, pretty baby. In our picture we have both. Mrs. Ibey is a descendant of the earliest Utah Pioneers and inherits all their good qualities, especially that of the desire to fulfill God's first command: "Go forth, multiply and replenish the Earth."

Alice Streepere Chase Smedley:—The fifth daughter of George O. and Josephine Streepere Chase, was born September 6, 1863, at Chase Park, in Centerville. At a very early age, like her sister Viola, she started to teach Sunday school, and for ten years previous to her marriage to James Smedley, February 14, 1894, taught in the public schools. She has always been a consistent church worker, although her most successful effort has been her Mutual Improvement work. Chosen as president in her home ward of East Bountiful in October, 1911, she still retains this very honored position, and her association is considered one of the most active in their stake. She is the mother of seven children, five of whom are now living, three sons and two daughters. She is a most perfect example of the devoted and loving wife and mother.

Esther A. Ricks Wilson:—Was born in Logan, October 28, 1862. She was the tenth child of Joel Ricks and

Sarah B. Fiske Allen Ricks. Mrs. Wilson attended public schools until she was seventeen years old, but being the last daughter at home, the duty of caring for her aged parents rested upon her, so she remained at home with them until she was twenty-six years old. Her father passed away in December, 1887. In 1888, she was married to Joseph E. Wilson and shortly afterward moved to Salt Lake City, taking with her her invalid mother. Here in August 1891 her eldest daughter, Esther, was born, and her mother passed away the same year in Logan.

Two years later she removed to Franklin, Idaho, where a daughter, Ida, was born May, 1893. In Franklin she contracted inflammation of the eyes, which for some years threatened the loss of her sight, she again removed to Salt Lake City for treatment, and spent two years under an eye specialist, but was not healed until after she returned to Logan. She was healed by the prayer of faith, through the administration of the elders. A little son, Ellis, was born September, 1896, daughter Jean born 1898 and Joel was born March, 1900.

She is a most devoted mother, and a kind and helpful friend to the poor and afflicted, though never very robust herself, she was always anxious to assist others, she still resides in Logan with her family.

Stella Frances Jacobs Sandberg:—Daughter of Zebulon and Frances Carrington Jacobs, was born April 4, 1878, in Salt Lake City.

She was married to Carl Ludvick Sandberg, M. D., August 10, 1903, and to this union one daughter, Frances Louise, was born, March 2, 1912.

They lived in San Francisco from 1904 until 1906. During the earthquake of April, 1906, they helped care for those who were injured and needed the care of doctors and nurses.

Mr. and Mrs. Sandberg helped care for the injured from early morning until late at night and then went to their home to save what they could take to the hills, where they stayed for a week.

They lived in Chicago two years, from 1907 until 1909, returning to Salt Lake, where they have since resided.

Mrs. Sandberg has been a teacher in the Primary, Mutual and Sunday school.

Christiana Dollinger Pyper:—Wife of Alexander C. Pyper, married in the state of Iowa. Daughter of Thomas Jacob and Eliza Rhodes Dollinger born in New York City. Came to Utah in 1859 and moved to Sugar House Ward in 1864. January 22, 1868, she was appointed President of the Sugar House Ward Relief Society, and on the 12th of the following May at the reorganization of this Society was ordained president, by Bishop C. I. Robson. She resigned in 1871, and returned to Salt Lake City, where she is living at the present time. She also lived in Farmington for several years. Was assistant to Hellen Spencer Clawson in Primary Work of Salt Lake City for a short time and has always been a true and faithful Latter-day Saint.

Mary Alice Woodruff McEwan:—The youngest daughter of Wilford and Emma Smith Woodruff, was born Jan. 2, 1879. She spent her early childhood days in St. George, Utah.

Mrs. McEwan was married to William McEwan Nov. 16, 1897, and has lived in the Sugar House Ward since. She was President of the Ward Primary and was also an active board member of Granite Stake Primary Association.

Mrs. McEwan is the mother of eleven children, five boys and six girls.

Since the above was in type Mrs. McEwan has answered the last great call.

FIRST OFFICERS "DAUGHTER OF THE UTAH PIONEERS."

Minnie Horne James is the daughter of Joseph Horne and Mary Isabella Hales, both pioneers of 1847. They received the gospel in 1836, while living in Canada, where they entertained the Prophet Joseph Smith on many occasions, or whenever he visited that country. Two years later they moved to Missouri, and from then on their lot was cast with the body of the church, and they suffered the trials and persecutions inflicted on the members of the church in those early days, until, driven from their homes, they sought refuge in the valleys of the Rocky mountains.

On December 9, 1855, twin girls were born to this couple. One is now Cornelia Horne Clayton, a resident of Blackfoot, Idaho, the other Minnie Horne James, the subject of this sketch. Both from their early maidenhood have been earnest workers in the various organizations of the church. The latter was chosen corresponding secretary of the Y. L. M. I. A. of Salt Lake stake, at its organization, and served in this capacity until the division of the stake, when she became counselor to Sister Margaret Romney in the Relief Society of Ensign stake, which office she still holds. In the interest of the Relief Society she has visited many of the outlying stakes of the church.

Clarissa Smith Williams is the daughter of the late President George A. Smith, churchman, pioneer, colonizer, historian and statesman; and Susan E. West, pioneer and temple worker.

Her husband, William N. Williams, is prominently associated with religious, state, educational and financial affairs.

Mrs. Williams was born April 21st, 1859, in Salt Lake City, Utah. Her education was obtained in the best schools the territory then afforded, and was graduated from the Normal department of the Deseret University, now University of Utah, in 1875. Being an apt student and a natural teacher, Mrs. Williams was employed at the age of fourteen as a pupil teacher in a school taught by Miss Mary E. Cook. Immediately after her graduation she conducted a private school for several years with much success. Mr. and Mrs. Williams were married July 17, 1877. They have had a large, intelligent and interesting family of eleven children, eight of whom are living, two sons and six daughters. Their children were all born at their present home facing the Temple block, west of the lot on which their home is located, together with entire block, was settled on by Mrs. Williams' father, one of the original pioneers of 1847.

BIOGRAPHICAL SKETCHES.

Mrs. Alice Merrill Horne, the first secretary and the second president of this society, was among those foremost in organizing and in perfecting the organization of the society. Her native resourcefulness was evident in the framing of the constitution and bylaws, application blanks for membership and in organizing the society into companies parallel with those of the pioneers and in commissioning officers to the same. She also formulated a plan for the construction of a complete and original history of the "March Westward," to be edited by members of the various companies. Much of this work was done, new data collected, etc., during her term of office as president.

Mrs. Horne is eligible to membership through nine ancestors—viz.: George A. Smith of Brigham Young's advance company, who entered the valley July 22, 1847, planted the first potatoes in Utah and turned water upon them from City creek, when was born the science of irrigation, which has redeemed the desert West. Her other pioneer ancestors are John and Clarissa Lyman of '47, Bathsheba W. Smith and Bathsheba S. Merrill of '48; Albert, Margaret Ann Richison and Clarence Merrill, of '52, and Susanna Ogden Bigler, who died at Winter Quarters.

Julia P. Murdock Farnsworth comes of the old Revolutionary ancestry. On the four lines her lineal progenitors were staunch patriots. Her great-grandfather Murdock fought in the famous battle of Bennington, under General John Stark; her great-grandfather, Abner Clapp, was an officer in Massachusetts; her great-grandfather Lott did gallant service in the cause of right in New York City as chief of police during its Revolutionary struggle, and her grandfather, Captain George Darrow, was over Pennsylvania troops during the memorable winter of 1777 and 1778 at Valley Forge, and all through the war. Mrs. Farnsworth's father, John R. Murdock, went to California with the Mormon battalion in 1846, reaching Salt Lake City, Utah in the fall of 1847, in the month of October. Her mother, Almira H. Lott, drove an ox team from Winter Quarters to Salt Lake in 1848, traveling with her father's family in Heber C. Kimball's company of pioneers.

Mary Pratt Young:—The first chaplain of the Society of "Daughters of the Utah Pioneers," was born in Salt Lake City September 14, 1853, and was the daughter of the late Parley P. and Mary Wood Pratt.

She was married September 2, 1872, to Royal B. Young and raised a family of eight children, Royal P., Mrs. Louis H. Simms, Mrs. Lester O. Naylor, Mrs. Walter J. Louis, Mrs. Ernest Woolley, Mary E., Harriet and Parley Young.

Margaret Horne Pyper:—Mrs. Horne, the first registrar of the Daughters of the Utah Pioneers, was born in the City of Salt Lake at the old home, 161 West Second South street, on June 12, 1875.

Her parents, Joseph and Mary Shepherd Horne, both of English birth, came to Salt Lake City in the first days of the settlement of the city, her father being a pioneer of 1847 and her mother becoming a resident of the city in 1854.

June 21, 1899, she was wedded to Alexander C. Pyper, son of Alexander C. and Christina Dollinger Pyper.

Mrs. Pyper is a woman of strong personality, accomplished in music and domestic science. She is an ideal

entertainer and model home maker, is a power for good among those with whom she associates and has served much time teaching the young. She was a student of the University of Utah.

Mrs. Pyper was one of the first members of the society Daughters of the Utah Pioneers and was its first registrar, holding that office from 1901 to 1904. She worked hard in compiling and filing the registration blanks which form a complete history of the members of this association.

She and her husband moved to California and are now residents of Los Angeles.

Annie E. Lyman King:—Mrs. King was the daughter of President Francis M. Lyman and the wife of Judge William King, one of Utah's most brilliant sons. Before her death Mrs. King was one of those women who could shine in society and the next moment come to the call of dishes and lend a helping hand. She was active in society work and was one of the committee who drafted the constitution for the society "Daughters of the Utah Pioneers." When she was called hence she left a loving husband and children and an entire community to mourn her death.

Lucy Emily Woodruff Smith:—Was born January 10, 1869, at St. Thomas, Nevada. She is the daughter of Wilford and Emily J. Smith Woodruff and granddaughter of President Wilford Woodruff. Mrs. Smith has resided at St. Thomas, Nevada; Randolph, Utah; Chattanooga, Tenn.; and Salt Lake City, her present home 21 North West Temple street.

On May 25, 1892, she was married to George Albert Smith, a distant cousin, in the Manti Temple, since which time her husband has been ordained to the Apostleship of the Church. He has held many positions of trust ecclesiastically and politically and in the business world. At present he is the vice president of the Utah Savings and Trust Company's Bank, Salt Lake.

Mrs. Smith has held many position in the church and state. She was one of the committee who framed the constitution for the "Daughters of the Utah Pioneers," was Second Regent State Society "Daughters of the Revolution," and has held other offices in that organization. Mrs. Smith has labored a great deal with the Young Ladies' Mutual Improvement Association, and is at present a member of the General Board. She filled a mission in the Southern States with her husband and has traveled with him in every state in the Union and many European countries. She is the mother of ten children, and, while doing much public work, never overlooks their welfare.

Annie Laura Hyde Merrill:—Daughter of Alonzo Eugene and Annie Taylor Hyde, born December 25, 1871, married Joseph Francis Merrill June 9, 1898.

Mrs. Merrill was a member of the first graduating class, consisting of five members, graduated from the Latter-day Saints University, and later attended the University of Utah for two years.

Before her marriage she lived in the Seventeenth ward and was a faithful and zealous worker in all the auxiliary organizations of the ward, was from time to time secretary of the Primary Association, teacher in the Sunday school, an officer in the Mutual Improvement Association, and block teacher in the Relief Society.

In 1896 was chosen an aid in the Salt Lake Stake Mutual Improvement Association and occupied that position until removing from that Stake to Granite stake, in July, 1903.

One of the charter members and one of the constitutional committee of the Daughters of the Utah Pioneers and elected treasurer of the society April, 1911, and the last past president of the organization. She is a member of the Authors' Club since 1900, president of that club during the year 1905-1906.

President of the "Women of the University of Utah," a society composed of the wives of the faculty members of the University, for the year 1911-1912. Third vice president of the State Federation of Women's Clubs 1910-1912, mother of six children (1912), Joseph H., Annie H., Edith H., Rowland H., Taylor H. and Eugene H. Merrill.

Lillian Horne Woolley:—Was born May 12, 1880, in Salt Lake City, Utah. She is the daughter of Joseph and Mary Shepherd Horne.

Her father came to Utah in Edward Hunter's Company and was captain of the first fifty, arriving here October 6, 1847. In 1850 he was called by Brigham Young to explore Sanpete Valley, and in 1851 went to Iron County, Parawan and Virgin River. He served in many public offices and was called to fill positions of responsibility and trust.

Her mother in company with her father, Richard Shepherd, and her sister, Margaret Shepherd Sutton, reached Salt Lake Valley September 23, 1854. Her mother, Ann Henderson Shepherd, having died at St. Louis of cholera. Mary Shepherd Horne endured the hardships of early pioneer life, being the mother of ten children and valiantly assisting in the upbuilding of the western frontier.

Lillian H. Woolley attended the public schools, completing the course there in 1896. In 1900 she graduated from the University of Utah and for the following five years held the positions of teacher in the city schools. From 1901 to 1904 she acted as secretary for the "Daughters of the Utah Pioneers." In 1904 accompanying her mother she visited Europe, spending much time in England at her mother's birthplace looking up genealogical records.

Mrs. Woolley is a woman of charming personality, being alert, gracious and possessing rare taste and executive ability. Her unusual powers of description makes her a good conversationalist and letter writer. Mrs. Woolley inherits qualities which make of her a perfect mother and an ideal home maker.

She now occupies a place on the Primary Board of Granite Stake.



Minnie H. James.



Clarissa S. Williams.



Horne, Alice M.



Julia P. M. Farnsworth.



Mary Pratt Young.

FIRST OFFICERS "DAUGHTERS OF THE UTAH PIONEERS."



Margaret H. Pyper.



King, Annie E. Lyman



Lucy W. Smith.



Laura H. Merrill.



Lillian H. Woolley.



Horne, Flora B.



Smith, Alice K.



Woodruff, Phoebe C.



Ballentyne, R. Brown.



James, Minnie H.

OFFICERS AND MEMBERS OF SOCIETY.



Pyper, Margaret H.



Woolley, Lillian H.



Nibley, Rebecca N.



Angel, Johanna G.



Broadbent, Eliza C.

OFFICERS AND MEMBERS OF SOCIETY.

Flora Diana Bean Horne:—Was born in Provo, Utah, on Nov. 14, 1871. After leaving the public schools she attended the Sevier Stake Academy at Richfield. At the age of seventeen she began to teach school at Aurora. She was asked to teach Sunday School at the age of thirteen years. She refused, but her father sent her back to accept the position. Later she became teacher, organist and chorister in the Mutual Association. On Aug. 1, 1894, she was married to Joseph Leo Horne at the Salt Lake Temple. They had six children born to them, four of whom are now living. She was always a faithful worker in church organizations. She is also a life member of the Genealogical Society and has always been a devoted wife and mother.

Alice Kimball Smith:—Daughter of President Heber C. Kimball and Ann A. Kimball. She was born in Salt Lake City. She married President Joseph F. Smith and is the mother of five sons and two daughters. Mrs. Alice Kimball Smith has held many Church offices and did much work in that line. She is one of the best types of western pioneers. She is brave, pure, refined, she is beautiful to those who love her, has the charm of spirituality which sheds rays of welcome across the path of those with whom she mingles. She speaks fluently under the influence of the Spirit. Mrs. Smith has had choice and time only for that culture which comes from close communion with the Spirit of the Lord.

Phoebe Carter Woodruff:—Was born March 4, 1842. Daughter of Wilford Woodruff and his wife, Phebe Carter Woodruff. She was married to President, then Apostle, Lorenzo Snow, April 4, 1859, in Salt Lake City, and was the mother of five children, three sons and two daughters. Soon after the birth of her second son Sister Snow moved north to Brigham City, where the labors of President Snow and his family has become history. Here she occupied many positions of prominence in the women's organizations. When the Salt Lake Temple was dedicated Sister Snow moved to Salt Lake City and was chosen as a priestess to labor in that sacred edifice, a position she still retains. She is revered by her associates in the temple and beloved by her friends everywhere.

Rosannah Brown Ballantyne:—Was born in Ogden, Dec. 21, 1865, in the sight where now stand the Fifth Ward meeting house. Her father was Francis A. Brown, a sturdy and consistent Latter-day Saint, whose memorable speech before Judge O. W. Powers on the day of his sentence to the Penitentiary for having lived with his

wives will long live as a remarkable tribute from a devoted husband and father. Mrs. Ballantyne's earlier years were devoted to educational work, having taught school prior to her marriage to Joseph Ballantyne, now a prominent Ogden musician and director of the Ogden Tabernacle Choir. She has always been a consistent church worker, having served in many departments of church service, but her great life centers in Kindergarten work, she having occupied the position of department head of the Fifth ward Kindergarten department for the past fifteen years. Her kindergarten was one of the first established in the church, and is now considered one of the finest in Utah. Mrs. Ballantyne has three children, two boys and a girl, and is a devoted mother and loving wife. She is a charter member of the Daughters of the Pioneers in Ogden and serves as first counselor to sister Josephine West in this organization.

Minnie Horne James:—Daughter of Joseph Horne and Mary Isabel Hales, born December 9, 1855. She was chosen corresponding secretary of the Y. L. M. I. A. of Salt Lake Stake and served in this capacity until the division of the stake. At the organization of the Daughters of the Pioneers, she was selected treasurer and served for two years. On January 21, 1880, she married David William James. Seven children were the issue of this marriage, six of whom are now living, and all rejoice and realize that in her they have indeed a good, wise mother, one whose kindness, love and generosity is unbounded and extends beyond the family circle to all with whom she comes in contact. She is a woman who is ever ready to serve mankind and her Maker.

Margaret Horne Pyper:—Was born in the city of Salt Lake, June 12, 1875. Her parents, Joseph and Mary Shepherd Horne, both of English birth, came to Salt Lake City in the first days of the settlement of the City. June 21, 1899, she was married to Alexander C. Pyper, son of Alexander C. and Christiana Dollinger Pyper. She is a woman of strong personality; accomplished in music and domestic science. Mrs. Pyper is an ideal entertainer and model home maker; is a power for good among those with whom she associates and has served much time teaching the young. She was a student of the University of Utah. She and her husband at the present time are residents of Los Angeles, California.

Lillian Horne Woolley:—The subject of this sketch was born May 12, 1880, in Salt Lake City, Utah. The

daughter of Joseph and Mary Shepherd Horne. Her mother and father endured the hardships of early Pioneer life. Lillian H. Woolley attended the public schools, completing the course in 1896. In 1900 she graduated from the University of Utah and for the following five years held the position of teacher in the city schools. From 1901 to 1904 she acted as secretary for the Daughters of the Utah Pioneers. She was married Sept. 12, 1906, to Shirley Mills Woolley. She is the mother of one daughter, Margaret Ann Woolley. Mrs. Woolley is a woman of charming personality, gracious and possessing rare taste and good executive ability, and now occupies a place in the Primary Board of Granite Stake.

Rebecca Neibaur Nibley:—A member of the General Board of Relief Societies. Wife of Bishop Charles W. Nibley, born March 30, 1851, in Salt Lake City, Utah. Daughter of Alexander and Ellen Breakel Neibaur. She grew up a keen-witted sunny-dispositioned, lively, magnetic popular girl, with a host of friends and many admirers. On March 30, 1869, she became the bride of Charles Wilson Nibley. The couple moved to Brigham City, where they lived for four years. From there they moved to Logan in 1873, remaining there for twenty years, and then to Baker City, Oregon. Was President of Relief Society organized in that State until 1903, when she moved to Salt Lake City. October, 1909, she was placed upon the General Board of Relief Society, which position she still occupies.

Johanna Gregory Angel:—Daughter of Albert and Charlotte Ann Gregory. Was born in Salt Lake City, March 4, 1853. She was by nature very intelligent and studious. Always seeking for knowledge. She had all the advantages of education that could be obtained at that early day. On the 29th of November, 1877, she married Truman O. Angel, Jr., and became the mother of five children. By nature, reserved and dignified, always true to her convictions and friends, a great lover of home, and a true wife and a devoted mother. She was an active Church member, secretary of the Relief Society of the Third ward for several years, and member of the Daughters of the Pioneers and the Genealogical Society.

Eliza Code Broadbent:—The subject of this sketch was born October 14, 1830, in the little village of Hackthorne, Lincolnshire, England. In 1848 she was married to Levi Broadbent, an artistic gardener. Shortly after marriage she had a remarkable dream, or vision, which led both her self and husband to join the Mormon Church. In 1850 she and her husband emigrated to Utah. Mrs. Broadbent has been the mother of four children and has raised two orphan girls, who needed the care of a good mother. Her husband, at the age of eighty, died in 1898. During her life Mrs. Broadbent has been able to accomplish much good, and during the trying times of the grasshopper and cricket wars many have blessed the kindly and generous hand of Sister Broadbent. The lady is now dead.

GROUP OF UTAH'S TALENTED WOMEN.

Eliza Roxey Snow:—Second President of the Relief Society, was born Jan. 21, 1804, in Becket, Mass., daughter of Oliver and Rosetta L. Snow, and sister of President Lorenzo Snow. Eliza received the best scholastic education that the country then afforded and was recognized even in early life as a writer of great promise. A participant in the sufferings of the Saints in Ohio. She arrived in Salt Lake Valley in the fall of 1846. Of the books published by Eliza R. Snow, which speak for themselves of her noble career, mention may be made of the following: her first volume of poems, published in 1856; "Correspondence of Palestine Tourists," published in 1875; her second volume of poems, published in 1877; a hymn-book, a tune-book, and a First and Second Speaker for the Children's Primary Association, and "Biography and Family Record of Lorenzo Snow," published in 1884. Her death occurred Dec. 5, 1887, at the Lion House, Salt Lake City.

Bathsheba Bigler Smith:—The distinguished Relief Society President; wife of President Geo. A. Smith, whom she married at Nauvoo, Ill., July 25, 1841. A sharer in the trials and persecutions of the Mormon exiles in Missouri. Has dwelt in Salt Lake Valley since the fall of 1849. Bathsheba was born near Shinston, Harrison County, West Virginia, May 3, 1822. Her parents, Mark and Susanna Ogden Bigler, were both considered to be well educated and successful financiers, as a result of which Bathsheba was given the best educational advantages that the country then afforded. She grew up tall, beautiful and queenly. In the flower of her maturing girlhood days she was looked upon as being a most graceful and able horsewoman. Today her name is written high in the history of our state as a result of her noteworthy attainments. She died, surrounded by a multitude of her posterity, at her home in Salt Lake City, September 20, 1910.

Emmeline B. Woodward Wells:—Is well said to be a remarkable woman with a remarkable record. She was chosen to succeed Bathsheba Smith as head of the Relief Society. Born at Petersham, Mass., Feb. 29th, 1828. Daughter of David and Deilama Woodward, and widow of Daniel H. Wells, former Mayor of Salt Lake City. In her childhood she was given the best schooling obtainable in the communities where her parents resided. In her budding womanhood Miss Woodward's infinite charm consisted chiefly of the radiant beam upon her countenance of almost superhuman intelligence, combined with one of the most pleasant faces that ever graced a woman; kind and gentle. That which was the crowning

point of her life occurred Feb. 29, 1912. The Bishop's Building was crowded with relatives and friends celebrating her eighty-fourth birthday. She has accorded the great honor of having the degree of Doctor of Literature conferred by the faculty of the Brigham Young University, awarding her the distinction of being the one woman, up to the present day history of this institution, upon whom such an honor has been conferred.

Susia Young Gates:—A daughter of the famous Brigham Young, was born in Salt Lake City on the 18th day of March, 1856. Until the age of twelve she was educated in her father's private school, and later in the University of Utah, finally becoming a teacher in the Brigham Young University of Provo. She married Mr. Jacob Gates of Utah, in 1879. She was chairman of the press committee of the United States Council of Women in 1902 and 1905. In 1889 she founded and published the "Young Woman's Journal." Mrs. Gates is one of the hardest workers, talented and useful women in the Mormon Church today, and her works will live after her to sound her praises to future generations.

Wells, Cathrine:—Daughter of Squire Daniel H. Wells, and Mrs. Lydia Ann Alley Wells. Miss Wells is an artist of considerable ability.

Alice Merrill Horne:—Alice Merrill first saw the light under pioneer conditions in Fillmore. At fourteen she matriculated at the University of Utah, and four years later graduated with honors. In 1890 she was married to George Henry Horne, the present manager of Salt Lake Clearing House. Mrs. Horne was a member of the third legislature. She was chairman of the University landsite committee and did noble work in helping secure the congressional grant of land, and erection of the three buildings which cost the state \$300,000 and which gave the University of Utah the beautiful home on the hill. Mrs. Horne is the mother of three sons and three daughters. She is an artist and writer, but shines most in her home.

Clarissa Smith Williams:—Daughter of the late President Geo. A. Smith, and Susan E. West, pioneer and temple worker. Mrs. Williams was born April 21, 1859, in Salt Lake City, Utah. Her education was obtained in the best schools the territory then afforded. Mr. and Mrs. Williams were married July 17, 1877. They have had a large and intelligent family of eleven children, eight of whom are living, two sons and six daughters. From her early girlhood Mrs. Williams has been an active and faithful church worker. Mrs. Williams is a

devoted wife and mother and is of an exceptionally genial and friendly disposition. The home of Mr. and Mrs. Williams is always open for the entertainment of friends from home and abroad.

Edna Lambson Smith:—The daughter of Alfred Boaz and Melissa J. Egler Lambson. She was born March 3, 1851, in Salt Lake City, and was married to Joseph F. Smith January 1, 1871. She began her married life under the roof her husband's home. Here Edna became the mother of ten splendid children. Sister Edna L. Smith has been a worker in the cause of salvation for the dead since her girlhood, and has accepted public office several times. She was called to work in the Salt Lake Temple at its completion in 1893, and is still working there at the present time. Her children are her best commendation, her friends are legion and the list is growing every day. May all the daughters of pioneers be as faithful in trial, as brave in adversity and as fearless in the defense of truth and right as Edna Lambson Smith.

Ann Taylor Hyde:—Was born October 21, 1849, in Salt Lake City, Utah. Died March 12, 1909, at the same place. A daughter of the highly gifted and noble man, President John Taylor. Ann certainly inherited many of her father's sterling characteristics, and her mother, too, Jane Ballantyne Taylor, was one of the most amiable, worthy women to be found anywhere, and from her also inherited her full share of excellent qualities. She was married to Alonzo E. Hyde November 15, 1870. Sister Ann T. Hyde was the devoted mother of eight children. Faithful as a mother, she became a model house-keeper and home-maker, such as is rarely equaled. True and devoted to the religious faith and teachings of her parents.

Elizabeth A. Pugsley Hayward:—Daughter of Philip and Martha R. Pugsley; born in Salt Lake City, Dec. 23, 1854; became the wife of Henry J. Hayward on her twenty-first birthday. For ten years a member of the organization "Daughters of the Utah Pioneers," part of which time she successfully served as Counselor to the Presidency, also as Corresponding Secretary; at the present writing she holds the position of registrar in this organization. A member of the Salt Lake Library board for three years, also a member of the Board of Salt Lake Relief Society. President of the Women's Democratic and Civic Club for eight years. Delegate in the year 1908 to National Democratic Convention at Denver. Added to this most remarkable career devoted to the interest of the public, 1915 finds Mrs. Hayward a member of the eleventh Session of the Utah State Legislature.



Caine, Elizabeth W.



Stevenson, Elizabeth Jane D. F.



Smith, Julia L.



Richards, Jane S.



Young, Zina D. H.



Crammon, Elizabeth T. C.



Wilcox, Elizabeth J. S.



Kesler, Donnet Smith



West, Josephine W.



Card, Zina Young

PIONEER MOTHERS AND DAUGHTERS.

PIONEER MOTHERS AND DAUGHTERS.

Elizabeth Whitaker Cain:—Wife of Joseph Cain, daughter of Thomas and Sophia Turner Whitaker, born Aug. 4, 1828, in Blakedown, Kedderminster, England; was married to Joseph Cain Feb. 1, 1847, emigrated with him to Utah the same year and settled permanently within the present site of Salt Lake City. She was the mother of two children, Joseph Moore and Elizabeth T., and was a diligent worker in the Relief Society, being a member of that society when it was first organized in the Fourteenth Ward. Sister Cain was a woman of a most charitable and considerate disposition. Her helping hand was ever extended to those who needed comfort and assistance. She was gifted with a pleasing personality as well as a dignified and graceful manner; in her home she was the presiding genius that kept both action and order in perfect harmony. She lived for others, and at her death, March 26, 1880, in Salt Lake City, she was mourned by all that knew her.

Elizabeth Jane De Fresne Stevenson:—Wife of Edward Stevenson, daughter of Phillip and Mary Remon Du Fresne, born Feb. 8, 1838, at Jersey Island, English Channel; emigrated to Utah in 1854; established permanent residence in Salt Lake City and was married to Edward Stevenson, Oct. 28, in the year following. Sister Stevenson faithfully and efficiently served as charter member of Fourteenth Ward Relief Society; charter member of the General Board of the Relief Societies; teacher in ward Relief Society; President of Teachers' Association of a Relief Society, and a member of the Reapers' Club. Sister Stevenson was a valuable aid to the community in the entertaining of French immigrants and visitors, being able to speak this language fluently; her equals as a housekeeper and economist were few. She was well known and beloved for her generous, hospitable disposition and also for her kindly sympathy in both work and action, which was freely extended to all in time of need.

Juliana L. Smith:—Was born June 18, 1849 and is the first wife of President Joseph F. Smith. She was one of the first duly qualified midwives in this state and she exerted her widely sought skill for her husband's family, for the poor and destitute. She filled a mission to the Sandwich Islands. She is the mother of eleven children, ten of whom are still living, and she is the grandmother of nineteen. Sister Smith is now a member of the General Board of Relief Society. Her husband and children rise up and call her blessed. If a woman is to be known by her children, surely Sister Smith will not fail of praise, for her sons sit in the councils of the Priesthood, and her daughters are among the mothers of Israel.

Jane Snyder Richards:—Wife of Apostle Franklin D. Richards, was born January 31, 1823, at Pamela, Jefferson County, New York, and joined the church in the winter of 1839. She was married Dec. 18, 1842. While on her journey to Utah she lost her two children, and in 1848 arrived in Salt Lake City. She shared in all the privations of the early pioneers. In 1869 she moved with her husband to Ogden and in 1877 was made President of Relief Societies of Weber County. She presided over this organization for some thirty-one years. In 1892 she was Vice President of the Utah Board of Lady Managers of the Chicago World's Fair. She died November 17, 1912, while in her ninetieth year. Few women have done more for the poor and unfortunate, irrespective of religious affiliation, than Mrs. Richards.

Zina D. Huntington Young:—Preceding Bathsheba Smith as head of the women's organizations of the Latter-day Saints was the well known subject of this writing. Her parents, Wm. and Zina Baker Huntington, are closely related to many of our nation's, as well as Great Britain's most prominent forefathers. Zina was born Jan. 31, 1821, at Watertown, New York, reared and educated in the public schools, admired by all with whom she became acquainted for her most becoming and charming nature. It was part of her lot to be among those who underwent the unjust tribulations to which the early Saints were subject in Missouri and Ohio. In her declining years she was a devoted mother to all her people. Her life closed in Salt Lake City in her eighty-first year.

Elizabeth Turner Cain Crismon:—Wife of Charles Crismon, Jr., daughter of Joseph and Elizabeth W. Cain, was born in Salt Lake City, April 14, 1849. She received the best education afforded by the community and served tirelessly as a Sunday school teacher. She had also rendered inspiring assistance as a Relief Society worker since but a small girl. In the year 1871 Miss Caine became the June bride of Chas. Crismon, and subsequently the mother of six children. Sister Crismon carries the distinction of being a charter member of the "Daughters of the Utah Pioneers;" a member of the General Board of the Relief Society; was a director and member of the Utah Kindergarten Association and is Chaplain of the George Washington Circle No. Six of the Grand Army of the Republic. Mrs. Crismon is admired and respected by her friends for her great executive ability and successful management of business affairs. But far surpassing her business qualifications are her loyalty and beautiful devotion to family and home

life. She is also exceptional in her quick and active sympathy toward her friends and has endeared herself to hosts of people by her unforgettable kindness in times of trial or need.

Elizabeth Jane Stevenson Wilcox:—Wife of Charles Frederick Wilcox, daughter of Edward and Elizabeth Jane Du Fresne Stevenson, born in the 14th Ward, Salt Lake City. Mr. Wilcox led Miss Stevenson to the marriage altar Dec. 25, 1884. Sister Wilcox has served as counselor to the President of "Daughters of the Utah Pioneers," also counselor to Pres. of the 17th Ward Primary Association; Treasurer, Secretary and President in Y. L. M. I. A. ward organization; Secretary of 17th Ward Relief Society for five years; counselor to Mrs. Georgia Fox Young in Utah Kindergarten Association; Missionary to General Board of the Relief Society three years; member of the General Board of the Relief Society since May, 1906; member of Utah Women's Press Club; and charter member of the Author's Club; besides filling active and busy home life. She has capably amplified these various positions, ever presiding with characteristic dignity.

Donnette Smith Kesler:—Wife of Alonzo P. Kesler and daughter of President Joseph F. and Juliana Lambson Smith, born in Salt Lake City, Sept. 17, 1872. Mrs. Kesler has devoted the greater portion of her life to the cause of education and child culture, being naturally of a refined, modest, lovable disposition and eminently fitted to be a teacher. After graduating from the public schools and the L. D. S. college two years were spent in New York at the Pratt Institute Kindergarten Training School, from which she graduated June 18, 1898. Was for many years a leader and teacher in the church organizations. She is of Pioneer stock, tried and true, following the teachings of her father and mother. She is the mother of six sturdy children, who receive her close and careful attention.

Josephine Richards West:—President of the Ogden Camp of the Daughters of the Pioneers, is a daughter of Franklin Dewey and Jane Snyder Richards; was born in Salt Lake City, Utah, on May 25th, 1853. In 1869 her parents moved to Ogden, Utah. She early became identified with the Ladies' Relief Society and later with Young Ladies' Mutual Improvement Association, and with several other important church offices. In 1886 Mrs. West received from Eliza R. Snow, a certificate of appointment as delegate to the National Capital. A few years ago the cares of an aged mother made it necessary for Mrs. West to retire from all her former public activities and devote herself to those home duties that perhaps distinguish her quite as much as anything else.

GROUP OF PIONEER MOTHERS.

Hannah Stevens Marks:—Perhaps better known as Mother Marks, was the daughter of Thomas and Sarah Stevens. Born at Ilandvair, Monmouthshire, England, Feb. 29, 1812. Converted to the Latter-day Saint faith in 1851. Immigrated to Utah in 1866. Three wearisome months were spent on the sailing vessel from Liverpool to New York City. From thence their journey continued by steamboat to Chicago; from Chicago overland to St. Louis by railway; again by steamboat up the Missouri River to Council Bluffs by ox team, the entire trip consuming a period of eight long, toilsome months, arriving in Salt Lake Valley Oct. 3, 1866. Generous, kind, affectionate, hard worker and loved as a mother by all acquaintances, it is said of Sister Marks, by one who properly knew her, that an unkind word never was known to have left her lips. Her endearing life closed at the home of her daughter, Elizabeth A. M. Smith, Salt Lake City, Feb. 23, 1895.

Mary Pratt Young:—Born in Salt Lake City, Sept. 14, 1853, and was the daughter of Parley P. and Mary Wood Pratt. She was married Sept. 2, 1872, to Royal B. Young, and raised a family of eight children. She was a leading public spirit and an earnest worker in the various organizations of the wards in which she lived, and has been a good and true wife and mother. She has endeared herself to all the officers and members of the Stake by her gentle dignity, her executive ability, her wise counsel, her pure and virtuous life and her faithful testimony of the Prophet Joseph Smith and her truths of the everlasting gospel. After suffering ill health for over two years she passed to her reward on October 25, 1911.

Mary Fielding Smith:—Wife of the martyred Hyrum Smith and mother of President Joseph F. Smith, was born July 21, 1801, in Honeydon, Bedfordshire, England, the daughter of John and Rachel I. Fielding. In the year 1834 she immigrated with her parents to Canada and settled near Toronto, where she was converted to the faith of the Latter-day Saints and in 1837 she moved to Ohio, where in a short time she became the wife of Hyrum Smith. The massacre at Carthage, Ill., June 27, 1844, left her a widow and the sole guardian of a large family. Arriving in Salt Lake Valley in 1848 we cannot but leave the hardships and difficulties encountered and overcome by this rare and noble pioneer for the reader's imagination. In spite of her opposed circumstances she succeeded in acquiring considerable property, having taken up a farm and built a comfortable home at the present site of Sugar House. She died Sept. 21, 1852, in Salt Lake City.

Lurena Fitzgerald Nebeker:—Born April 25, 1819, in Pennsylvania. She was married to John Nebeker at Reily, Butler County, Ohio. Together they crossed the plains and mountains from Council Bluffs, arriving in Salt Lake Valley September 26, 1847. Mr. and Mrs. Nebeker endured the hardships and privations connected with the settling of Salt Lake Valley. She was the mother of thirteen children, nine sons and four daughters, of whom four sons and one daughter preceded their mother to the great beyond. Mrs. Nebeker courageously met all the requirements of pioneer life. She was very industrious, economical and thoroughly practical. Many others would have been less comfortable but for her exertions and charitable dispensations to the needy. She died February 7, 1898.

Josephine Streepner Chase:—Daughter of Wilkensen Streepner and Matilda Wells Streepner, born in Philadelphia, May 6, 1835. With her parents she removed from there to Nauvoo in 1844. The following year from there to St. Louis, and in the year 1851 emigrated to Salt Lake City. Married George O. Chase, March 25, 1856. Her first married home being at what is now "Liberty Park." May 1, 1859, they moved to Centerville, and there began at once as at their former home, to plant the locust tree from the seed and build what was then considered a mansion. It still stands and while it cannot rank among the modern homes of today, it is kept in such an excellent state by her daughters that it is interesting for friends and strangers to visit who are interested in early Utah Pioneer History.

Susannah Stone Lloyd:—Born in Bristol, England, December 24, 1830. She left England in May, 1856, and arrived in America six or seven weeks later. She reached Salt Lake City November 5, 1856. Here she married Thomas Lloyd of Birmingham, England, who had emigrated to Utah the previous year. They raised a family of ten sons and four daughters, all well and strong. They continued to struggle through the hardships of pioneer life, fighting the crickets and grasshoppers, but with that courage and fortitude, which characterized the true followers of Christ. On the seventh day of April, 1894, her husband died. A few years later she moved from Wellsville, Cache County, to Logan, where many of her children are located. Here she still resides, Christmas, 1912, being her eighty-second birthday.

Abigail Gloyde Hyde:—Daughter of Charles Gloyde and Abigail Pratt, born November 16, 1820, at Cunningham, Hampshire County, Massachusetts. January 1,

1860, she was married to William Hyde and made their first home in Lehi, Utah, and moved from there to Hyde Park, the place bearing the name of Elder Hyde, and over which he was Bishop until his death in 1874. Mrs. Hyde was the mother of three children, all of whom survive her and are active, faithful Latter-day Saints. She died January 10, 1899, and thus was laid to rest the remains of one of the noblest of women, honest, chaste, benevolent, industrious and faithful to the trust reposed in her throughout life, from childhood to the grave. She fell asleep in the hope of a glorious resurrection.

Elizabeth H. Hyde:—Was born in Holliston, Middlesex County, Massachusetts, Oct. 2, 1813. She was the daughter of Joel and Lucretia Morton Bullard. She first heard the gospel preached in 1833 by Brigham Young. After investigating the same thoroughly, she decided it was the true church and was baptized on June 30, 1838, by Elder Joseph Ball. She was married to William Hyde on Feb. 23, 1842. They were sealed to each other in Celestial Marriage in the Temple of Nauvoo on Jan. 19, 1846. She crossed the plains with ox teams, going through all the trials and tribulations of those days. She arrived in Salt Lake on Sept. 22, 1849, being on the way between four and five months. She was indeed a devoted wife and mother to her husband and children.

Sarah B. Fiske Allen Ricks:—Was born in Potsdam, St. Lawrence Co., New York, Sept. 1, 1819. She was married to Ezra H. Allen on Dec. 25, 1837, and removed to Madrid, New York, where she first heard the gospel preached. They received the gathering spirit and moved to Nauvoo in 1842 from thence to Shococgan, where she was baptized by Amasa Lyman in May, 1843. She moved to Nauvoo and was living there at the time the Prophet Joseph was martyred. They crossed the Missouri River on April 27, 1846, with the saints who were expelled from the state. Her husband left for the west with the Mormon Battalion and was killed later by the Indians in the Sierra Nevada mountains, leaving her in poor circumstances with two small children. Later she emigrated to Utah and later married Joal Ricks. They first lived in Centerville, then in Farmington and later moved to Logan, where she died, June 12, 1891.

Catherine Meyer Lemon:—Wife of William Lemon, born in the state of Pennsylvania in the year 1806. She moved with her husband to Tippicanoe, Indiana, where they joined the Mormon Church. Later they joined a company at Independence, Missouri, and started for Utah, arriving here September 19, 1847. She endured many of the hardships of early pioneer life. Was the mother of six children, five of whom crossed the plains with her. She lived to be seventy-seven years of age, and was always a true and faithful Latter-day Saint.



Marks, Hannah S.



Young, Mary Pratt



Smith, Mary F.



Nebcker, Lurena F.



Chase, Josephine S.

GROUP OF PIONEER MOTHERS.



Lloyd, Susannah S.



Hyde, Abigail G.



Hyde, Elizabeth H.



Ricks, Sarah B. F. A.



Lemon, Cathrine M.



Harriet B. Harker.



Hattie P. Kimball.



Phoebe W. Snow.



Lucy A. Rice Clark.



Mary S. Houtz.

PROMINENT LADIES OF PIONEER STOCK.



Mary P. Silver.



Sarah S. Pond.



Hazel M. Black.



Margaret H. Kinke.



Lydia Young Merrill.

BIOGRAPHICAL SKETCHES.

PROMINENT LADIES OF PIONEER STOCK.

Harriet Bennion Harker:—Mrs. Harker is one of the most indefatigable workers in the state. She is on the go from morning till night with a charity here and a charity there. As a public servant she is equalled by few and excelled by none.

Hattie Partridge Kimball:—Both names here given are of families so well known that the writer could add little to the story already told. Hattie is the daughter of Edward and Carah Clayton Partridge. She was born November 14, 1858, at Salt Lake City, and on May 15, 1876, married Albert H. Kimball, at Salt Lake, and is now residing at 50 Gordon avenue, just across the street from the grave of that famous pioneer, Heber C. Kimball. She has resided in Filmore, the first capital city of Utah, and at the metropolis.

Mrs. Kimball is a home woman but has found time to do some very valuable public work. She is a devoted worker in the "Daughters of the Utah Pioneers" and for eight years was an active member of the Eighteenth Ward Relief Society and a counselor in the society for two years. She has also filled the position of a member of the relic committee of the "Ladies' Genealogical Society."

She is the mother of eight children, one of whom is Edward P. Kimball, well known in Salt Lake business circles.

Born in the most beautiful and wonderful of all Mormon cities, Nauvoo, the beautiful, and born, too, during the most prosperous of all those early troublous times, Mrs. Phebe Woodruff Snow, daughter of Wilford Woodruff and his wife, Phebe Carter Woodruff, came into the world under peaceful and favorable conditions. She was born March 4th, 1842, in her father's newly erected and comfortable house, built not far from the homes of the Prophet, Joseph Smith, his brother, the Patriarch, Brigham Young, Heber C. Kimball and many others whose names have become famous in the history of the church. Her mother was of sturdy stock and Phebe inherited the calm, dignified demeanor and placid, equitable temperament which was so marked a feature in her mother's striking character.

When but three years old the little Phebe was left in the care of an aunt in Maine, while her mother accompanied her father upon his second mission to England. Here she remained about two and a half years, sharing the common lot of the strictly trained New England chil-

dren, who were taught manners, industry and religion at one and the same time.

Lucy A. Rice Clark:—Lucy A. Rice Clark, the daughter of William K. Rice and Lucy Witter Gear, was born March 5, 1850, in Farmington, Davis county, Utah. She married Timothy B. Clark in Salt Lake City, November 23, 1867.

Mrs. Clark resided in Farmington till 1906, where she was active in church and political affairs. She was president of the Mutual in Farmington seven years, vice president in Davis Stake Primary twenty-six years.

She acted as postmistress in Farmington eight years. President of Davis County World's Fair association in 1893; Davis county sending the leading exhibit from the state.

She has always been devoted to woman suffrage, as is shown by the fact that she was state vice president of the suffrage association and president of Davis county.

From 1906 until 1912 she lived in Garland, taking the usual interest in every movement that was intended to advance the interests of the people. Here she was interested in primary for three years, but devoted most of her time to politics. She was a member of the State Board of Kindergartens.

She has the distinction of having been the only woman to vote in the national convention in 1908. Her bearing and general dignified demeanor was a great help to the woman's cause, and her presence in the great convention a distinct credit to the state.

She was president of Garland Library board, which obtained \$8000 from Andrew Carnegie to build the library. Also secretary of the State Society "Daughters of the Revolution," and secretary of Washington circle G. A. R.

Mrs. Clark acted as secretary and treasurer of the Utah division of the International Congress of Farm Women and a delegate from the Utah division to the congress held in Wichita, Kan., October, 1914.

In 1912 she moved to Salt Lake City, where she has taken a still more prominent part in politics, having been associate delegate to the World's Genealogical convention, held in San Francisco July 25, 1915. One reason she qualified for this was because she has taken such a keen interest in genealogical research, her ancestors having been traced back thirty-eight generations.

She is the mother of eight living children, seven girls and one boy. To these children she has devoted the best energies of her life and her efforts in their behalf speak volumes in her praise. Five of the eight are graduates of the University of Utah.

The lady is a forceful character and makes her influence felt among all with whom she is associated.

Mary S. Houtz:—Is one of the enthusiastic members of the organization "Daughters of the Utah Pioneers." She is a descendant of the pioneers and wants everybody to know it, and proud is she that she is a descendant of that grand body of men and women who came out in the wilderness, killing the snakes and making the desert to bloom by the hand of thrift and industry. Her parents with many others toiled and hungered that she and others might have plenty.

Mary Pile Silver:—Mrs. Silver followed a line of profession that has always endeared a woman to the community she lived in, especially when she was generous, kind and industrious, all of which qualities the subject of our brief sketch possessed. She was a practicing homoeopathic physician for forty-five years. Her success was phenomenal and her charities gave her the bearing of an "Angel of Mercy" among the poor.

She was born July 27, 1835, and lived practically all her life in Salt Lake City. After the death of her first husband, Mr. Felt, she married William J. Silver, of Salt Lake City, April, 1870. She died May 10, 1912, at her home in Salt Lake. Her children are, David P., Nathaniel H. and Mary Adelia Felt, and William P. Silver, her daughter married one of the Young family. Her children are all respected citizens of the community they were born in and are all ardent workers, like their mother. Alexander and Sarah Pile were the parents of Mrs. Silver.

Mrs. Silver was always a good counselor with the children and also adults. She was chorister for the Salt Lake Stake Relief Society and a teacher in the Nineteenth Ward Society for many years. She was a devoted and consistent church member and as a sincere proselyte was ever alert to defend its principles and advocate its divinity.

Sarah Ann Smith Pond:—Mrs. Pond is the daughter of John Henry and Josephine Grosbeck Smith. She was born October 22, 1878, at Salt Lake City, and was married April 19, 1904, to Moses Alonzo Pond at the Salt Lake Temple, and resided in Salt Lake City until 1914, when she moved to Pocatello, Idaho. She resided with her parents at Snowflake, Arizona, one year, and nine years at Manassa, Colorado, before her marriage. Mrs. Pond has been an ardent advocate of pioneer work and has labored in the various church organizations, being second counselor in the Young Ladies' Mutual Improve-

BIOGRAPHICAL SKETCHES.

ment Association of the Seventeenth Ward, Salt Lake. Her present address is 773 North Harrison Street, Pocatello, Idaho.

Hazel Malin Black:—Hazel Malin Black is one of the most ardent workers and consistent members of the "Daughters of the Utah Pioneers." From 1911 to 1913 she was assistant corresponding secretary of the organization and from 1913 to 1915 corresponding secretary, and at present is assistant registrar and chairman of the badge committee.

To say that Hazel has inherited a goodly share of her pioneer ancestry's character is very just, as she shows in all her life's work that indomitable energy, perseverance and integrity they possessed.

Her grandfather, Isaac Laney, was one of the survivors of the Haun's Mill Massacre. He made the first loom used in Utah and his wife, Sarah A. Howard Laney, made the first woolen cloth, having prepared the yarn while en route here in September, 1847. Her father, James E. Malin, crossed the plains seven times after emigrants, with ox teams. He assisted in bringing many handcart pioneers, and one of the number to pioneer Summit County and returned to Salt Lake in 1867. He was bodyguard to President John Taylor and was at the bedside of that grand old man when he passed away.

Margaret Horne Kienke:—Joseph Horne, father of Margaret, is a very prominent man of Sevier County, ecclesiastically and politically. He was one of those men who was persecuted for conscience's sake. He has never been a coward, neither is his daughter. He has always been industrious and generous, so has his daughter, Margaret Horne Kienke.

She is the daughter of Joseph S. and Martha Maria Horne, place of birth being Richfield, Utah, on October 29, 1881.

Was engaged to Asa S. Kinke and became his loyal bride June 3, 1903. While residing in Richfield during her maidenhood she attained a very high standing in music and Primary school association work.

She served as organist in the Sevier Stake Tabernacle choir for a number of years, and taught music in the public school at Richfield, also giving private kindergarten and music classes.

Lydia Young Merrill:—A scion of the old pioneer stock, the Youngs, Mrs. Merrill was, during life, a believer in all the grand principles enunciated by them. She reared

a large family and saw them all nicely settled in life before answering the last great final call.

GROUP OF PIONEER MOTHERS, No. 2.

Malinda Hatch:—Grandma Hatch is the mother of the vast numbers of the Hatch family in Utah. Perhaps no grandmother has left behind her a more numerous posterity.

Elizabeth Thompson Groesbeck:—Elizabeth Groesbeck was the daughter of John Anderson Thompson, and Ruth Peterson. She was born near Meadville, Crawford County, Pennsylvania. She was married at Springfield, Ill., March 25th, 1841, to Nicholas Groesbeck. She lived in Springfield for sixteen years and emigrated with her family to Salt Lake City in 1856, arriving at this place on the first of October, of the same year.

She was first president of the Primary Association of the Seventeenth Ward, also a member of the Relief Society. She was noted for her great generosity which was not confined to her immediate neighbors, but extended out into the country and even across the seas, being instrumental in emigrating a number of Saints to this country, one of whom became her daughter-in-law. She was a devoted wife, ever ready to serve mankind and her God. She was the mother of eight boys and two girls.

Ann Standley Hunter:—Our subject was the daughter of Jacob and Martha Stanley, was born February 16, 1808, at Havenford Township, Delaware County, Pennsylvania.

Mrs. Hunter was married to Edward Hunter, September 30, 1830, at Chester County, Pennsylvania; here they joined the church and moved to Nauvoo, Illinois, in 1841, and to Salt Lake Valley in 1847.

Mrs. Hunter was a woman of culture and refinement, faith and courage. She left the comforts of life, brothers and sisters and civilization for a journey in an unknown wilderness, and endured the hardships of pioneer life, the trials that try the souls of men and women, for the sake of her religion. She was a faithful wife and a devoted mother. She died in Salt Lake City, November 9, 1855, and has gone to her reward.

Laura Ann Gibbs Beach:—Laura Beach, a daughter of Harris and Laura Ann Gibbs, was born March 5, 1814, at Hartford, Connecticut. She married Rufus Beach, September 16, 1833, and to this union nine children were

born, of whom five are living, namely: Catherine Beach Topance, Sarah E. Beach Reed, Emma A. Dell Wood Taleman, Ettie Wood Harsh, and Laura Ann Reed Stephens.

Mrs. Beach with her husband and parents came to Salt Lake in 1847. Mrs. Beach taught school for thirty years, and was an active church worker. She died at Ogden in good faith and left a testimony to the world.

Abigail Smith Abbott:—Mrs. Abbott was born in New York about 1800. She was married to Stephen Abbott and was left a widow with eight children in 1844, at that time living in Pike County, Illinois. Mrs. Abbott moved to Mount Pisgah with the saints and was there when the call for the Mormon Battalion came. She taught school for the Saints' children.

Mrs. Abbott, with family, moved to Winter Quarters, thence to Willow Creek, thence to Sweetwater, landed at Brown's Fort, now Ogden, Utah, October 3, 1849. Made dairy products, straw hats, etc., for emigrant Saints. Mrs. Abbott raised a large family of children at Ogden and died about 1890.

Charlotte Lane Leavitt:—One of Utah's early pioneers and Church workers. She left, when called hence, a large posterity and the love and respect of the entire community.

Mary Barr Carruth:—Mary Carruth was born in Scotland in 1790. She was the daughter of John and Janet Barr. She was married to William Carruth in 1815 in Renfrewshire, Scotland.

Thurza Stiles Cahoon:—Thurza Stile was born in the year 1797. She was married to Reynolds Cahoon in this country and died at South Cottonwood, Utah.

Mary Benedict Lane:—The lives of all these old pioneer mothers are very similar, but each has some characteristics peculiarly her own, and these we intend to find and reward as soon as we can.

Mrs. John R. Winder:—President John R. Winder had a very large family and our picture is that of one of the beloved mothers of his beautiful daughters and brave sons. She was, before being called to her Maker, a very useful and much beloved member of the Church and Society in this state.



Hatch, Matilda



Grooscheck, Elizabeth F.



Hunter, Ann Stanley



Beach, Laura A. Gibbs



Abbot, Abigail Smith

GROUP OF PIONEER MOTHERS.



Leavitt, Charlotte Lane



Cerruth, Mary Barr



Cahoon, Thirza Stile



Lane, Mary Benedict



Winder, Mrs. John R.

MEMBER OF PIONEER WEST'S FAMILY



West, Martha James



West, Mary Hoagland



Shepherd, Ellen West



West, Sarah Covington



West, Miss Lucretia



Nelson, Jennie West



Hoagland, Adelia M.



Brewer, Miss Beatrice



Brewer, Clara West



Stevens, Mrs. Frank B.

BIOGRAPHICAL S. ETCHES.

PIONEER CHAUNCY WALKER WEST'S FAMILY.

Among the respected citizens of Weber County, Utah, no name stands out more honorable and few more prominently than that of the late Chauncy W. West, husband of the subject of this sketch. Mr. West was a literal descendant through a long line of noble, honorable manhood, of King David I of England. He was born in Erie County, Pennsylvania, in 1827, and joined the Mormon Church when sixteen years of age. He was one of the pioneers of 1847 and lived in Utah until his death. He filled several prominent positions both ecclesiastical and political and up to the time of his death was numbered among Utah's most useful citizens.

Sarah Covington West:—Daughter of Berrill Covington and Elizabeth Hodges. Was born at Bedfordshire, England, March 6, 1835, her parents having heard and accepted the gospel when she was a child of four years.

She was baptized into the church when eight years old by Elias Davis. The family left Liverpool on the 10th of February, 1852, on the ship Ellen Mauan in company with a party of Saints. They were on the ocean eight weeks, landing at New Orleans on Causon Hill, many of the company died of the cholera.

She crossed the plains in ox teams in companies of Captain Smoot and Layton, with all its attending hardships, testing the faith and endurance of every Saint, who gathered to join in these early days. She walked most of the way. Arriving at Salt Lake City September 3, 1852. They endured many hardships, trials of which the people of today would shudder. August 5, 1855, she was married to Bishop Chauncy W. West and shortly after moved to Ogden. In the spring of 1858 an order came to move south out of the reach of the United States army. Her second child was born in Salt Lake, and scarcely before being well enough to travel her family had to move on account of the threatened advance of Jackson's army. She returned to Ogden February 9, 1870. When her beloved husband died she was the mother of eight children, two having died previous to her husband, and one, her daughter Priscilla, being born

three months after the death of the father. All through her life she has practiced close economy and was thus able to educate her children and provide for them the comforts of life.

She was a teacher in Relief Society for a number of years, always cheerful and faithful in the performances of her duty, whatever they might be, and in the home of sickness, trouble or misfortune she has spent hours of her time and energy. She is now the ripe old age of 77 and notwithstanding the great trials she has passed through, she is still a member of the church and feels to acknowledge the hand of the Lord in all things, and that He has permitted her to come forth in this age of the world.

Ellen West Shepherd:—The subject of this article is the daughter of Chauncy Walker and Sarah Covington West. She was born March 6, 1835, at Bedford, Bedfordshire, England. She married Benjamin Franklin Shepherd July 22, 1888, and resides at 2220 Lincoln avenue, Ogden.

Mrs. Shepherd has led a very active life, she was telegraph operator for the old Utah Central railroad at Kaysville from August, 1870, to 1873. She was transferred to Ogden and worked under A. M. Musser of the Deseret Telegraph Company until 1875.

During 1900 Mrs. Shepherd was treasurer of the Ladies' Republican Club and registrar in 1901, she was secretary of the convention for the election of the delegates to the national convention that nominated William McKinley for president of the United States.

For ten years she was teacher in the Sunday school, she has been a member of the Relief Society for many years and also a teacher in the religion class. At present she is class leader in the Relief Society.

Mrs. Shepherd is a great lover of music and art. She is quite popular in music and some of her paintings show decided talent and places her on the merit list of art.

Priscilla West Stevens:—A direct descendant and daughter of the late Chauncey W. West. A most prominent character in the upbuilding of this commonwealth.

A man of renowned honesty and integrity. A devoted follower of God and L. D. S. faith. A kind, sincere friend of the poor and a large, generous hearted benefactor.

Both Mr. and Mrs. West were pioneers of 1847, who struggled side by side with no available resources but their indomitable will and industry.

This worthy father succeeded in bringing his family across the plains despite the outrageous misfortunes incident to those days. Arriving in Salt Lake in the fall of 1847, where he and the other pioneers set about to establish a settlement, which they accomplished and what is now this present community. The subject of this sketch, Mrs. F. J. Stevens, hardly knows much of the real hardships of those pioneer days. She being the youngest daughter of this faithful father, whose face she never knew, as he was taken sick and passed to his calling a few months before his beloved daughter was born. He died on January 23, 1870, and Miss Priscilla was born April 3, 1870.

Her mother, Sarah Covington West, mourned the death of her husband, being the mother of a large family her grief and suffering were hard indeed; but being encouraged by her undying "faith in her Master" she withstood, and raised her family, educating them and teaching them to trust and obey their God and church. Her daughter completing her school she became the wife of Mr. Frank Joseph Stevens. They were married in Ogden, Utah, in 1888, where they resided until her demise held several offices of trust and honor, she was secretary, in 1888, where they still reside. Mrs. Stevens has tary to primary, member of Young Ladies' M. I. A. An artist and musician of talent and a fancy needle worker of unusual tact.

Lucretia West:—Miss West is the daughter of Chauncy Walker and Sarah Covington West, was born January 16, 1866, at Ogden, Utah. Miss West is a devoted member of the Mormon Church. She has filled the positions of treasurer of the Relief Society of the North Weber Stake, and also organist in the same organization. She has done much public good and is well respected in the community she lives in.

Clara West Brewer:—Is of pioneer parentage and is herself a pioneer, having been born at Ogden August 16, 1867, the daughter of Chauncy Walker West and

BIOGRAPHICAL SKETCHES.

Sarak Covington West. Her marriage to Alexander L. Brewer took place at their home in Ogden December 9, 1891. They made their home in Ogden, where their union was blessed with ten children, five boys and five girls.

Sister Brewer has always been identified with every movement for the betterment of the church and the community at large. A large circle of friends will always remember her as a charming hostess and a helpful friend.

Miss Clara Beatrice Brewer:—Is a native Utah girl, born at Ogden October 3, 1893. Her parents were Alexander L. and Dora West Brewer, old-time residents of Ogden.

As a child she showed an unusual talent for music and later received a thorough training in piano and vocal music under such noted masters as Squire Coop and she completed her musical education at National Park Seminary, Washington, D. C., when she graduated in 1913. She at once joined the faculty of the "Conservatory of Music" at Ogden, of which she is still a member.

Martha Joiner West:—Third wife of Bishop Chauncey W. West, daughter of Henry Joiner and Elizabeth Wittingham, born in Luknor, Oxfordshire, England, November 2, 1836. Emigrated with her parents to America in 1849. Her father died with cholera coming up the river to St. Louis, which necessitated the mother and two daughters staying in St. Louis six years. They came to Utah in 1855, having their own wagon and oxen. Martha was married to Bishop C. W. West December 2, 1856. She was a mother of six children, three of whom survive her. She died June 7, 1909, a faithful Latter-day Saint, a Relief Society teacher for twenty-two years. Her children rise up and call her blessed.

Jennie E. West Nelson:—Is the daughter of Chauncey Walker West and Martha Joiner West of Ogden, Utah. Her father and mother were early pioneers to Utah. In 1891 she was called to labor in the Sunday school, which position she retained until 1893, when she was called to labor in the superintendency of the Third ward. Decem-

ber, 1893, she was set apart as first counselor in the Y. L. M. I. Association. In 1895 she was chosen to act as president of the Weber County Suffrage Association. In 1895 she entertained Susan B. Anthony and Rev. A. Shaw, two of the foremost leaders of suffrage. She made her maiden speech before the Republican State convention. In 1900 she went to Washington, D. C., where through the courtesy of Senator Hanna she had the pleasure of meeting President McKinley. In 1901 she went as a delegate to the Transmississippi Commercial Congress to represent Ogden City and Weber County. In 1902 she went as a delegate from Utah Federation of Women's Clubs to Los Angeles. She belonged to the Ogden Tabernacle Choir. She went to the Irrigation Congress held at Portland.

Mary West:—Mother of Joseph West, was born on the 11th of February, 1829, at Ronoak, Michigan; the daughter of Abraham and Margaret Quick Hoagland.

In May, 1846, she was married to Chauncey W. West at Nauvoo, Illinois, and arrived in the Salt Lake Valley with John Taylor's company in 1847. She resided in Salt Lake City from 1847 until 1857, when she moved to Ogden and resided there until the time of her death, on the 27th of August, 1870.

She was president of the Relief Society of Weber County during the last three years of her life and one of the organizers and first president of the Ladies' Co-operative Mercantile and Millinery Institution, a Relief Society enterprise. In a lengthy tribute to her memory the Relief Society history says: "She retained these positions until her death, ever presiding with characteristic dignity and wisely directing the affairs of both institutions, which greatly prospered under her administration. She was greatly beloved by the sisters and her influence for good still remains. Those who were favored and blessed in being associated with her, while regretting her loss, remember with pleasure the labors of love to which her kind heart and charitable disposition ever prompted her."

Adelia M. West Hoagland:—Was born September 3, 1842, in Pennsylvania to Alva A. West and Sallie Bene-

dict. Her parents came to Nauvoo in 1844, where they passed through the sufferings and trials of that period, and died at "Winter Quarters" in 1846, leaving four sons and one daughter.

Adelia was the youngest and was left under the charge of a brother, Chauncey, who later became prominent in the upbuilding of Ogden and was presiding bishop in that city for years.

She came in the same company that Edward Hunter, George Q. Cannon and other leading pioneers were, residing in Salt Lake City with her brother until they moved to Ogden, in 1855.

In 1857 she married John Hoagland, son of Bishop Abraham Hoagland and Marguret Quick Hoagland. Old settlers and leading pioneers remember Abraham Hoagland as bishop in the early days of the Fourteenth ward, as a devout, earnest and faithful Latter-day Saint, who was beloved and respected by all citizens.

Mrs. Hoagland is still living in Salt Lake City, and is a very active worker in the Pioneer Stake Relief Society Board, of which she has been a member since the organization of the stake. She is the mother of six sons and four daughters, four of whom are now living, namely, John A., Louis G., Frank L. and Clarence A., the former living in Seattle, Wash., while the latter three reside in Salt Lake.

"Rank poisons make good medicines; error and misfortune may be turned into wisdom and improvement."—Sidney Smith

"An economist is usually a man who can save money by cutting down some other people's expenses."—Washington Star.

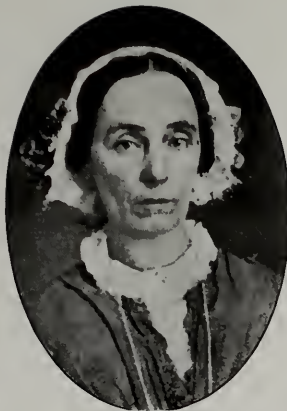
"Whenever you are angry, be assured that it is not only a present evil, but you have increased a habit."—Epictetus.

"The surest sign that the doorbell will ring is when you are the only one in the house and are in the bathtub."

"We lose vigor through thinking continually the same set of thoughts. New thoughts is new life."—Prentice Mulford.



Eliza Hunter Rich



Ann Stanley Hunter



Elizabeth Mariott



Emily A. Cozzens



E. Almira Cozzens Rich

HISTORICAL WOMEN SELDOM MENTIONED



Alice Decker Pitt



Violate Decker Young



Rhoda Chase Stoddard Hinman



Laura E. Cutler



Emily Maxfield Brinton

HISTORICAL NOTES.

ELIZABETH MARRIOTT.

Elizabeth Marriott:—The subject of this sketch was born in Comworth, Bedfordshire England, April 12, 1829. Her father's name was Charles Stewart, and her mother's maiden name was Sophia Tingey. Elizabeth was the youngest of five children. Her mother died when she was five years of age, and when she was nineteen her father died also. At her father's deathbed, her aunt, Caroline Marriott, was blessed with the gift of tongues, and bore testimony to the children of her brother that Mormonism is true. She said their father wanted to bear this testimony to them, but was not able to do so.

On the 11th of October, 1848, Elizabeth was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. At this time she was employed as a domestic servant. Sundays she had four hours to herself, and during this time she traveled ten miles—five miles each way—in order to attend the meetings of the Saints. She had to run the greater part of the way back, in order to be at her place at the time specified, but she did not mind this, for her heart was full of a love for the truth. She never lost her first love for Mormonism.

In the year 1852, her brother, who was also a member of the Church, informed her that he was preparing to go to Zion. O, how she wished that it were possible for her to go with him! But it did not seem possible. However, she prayed earnestly to the Lord to open up the way for her, so that she might be able to go to Zion with her brother. By working up to the day on which the vessel was to sail, and then by selling her silk dress and a handsome shawl, she was able to raise enough money to pay her fare to Saint Louis, and leave her one shilling (twenty-five cents) in her pocket.

She tarried in Saint Louis, to work as a domestic, while her brother came on to Salt Lake. One evening a lamp which she was carrying exploded, and she was terribly burned. She suffered intense pain, and it was three years after being burned before she was able to work again, but was finally healed by the power of the Lord.

In 1853, Elizabeth started for Salt Lake City. She walked all the way from Keokuk to Salt Lake, sustained day by day by her unwavering faith in the God of ancient and modern Israel, and by the thought that in due time she would be with her people, the Saints, for whose fellowship and communion her soul had longed. When she arrived in Salt Lake she was penniless, and the majority of the people were in the same condition. She was unable

to find employment with a salary, so she contented herself by working for her board and room. One day, while looking out of a window, she saw a man coming across the fields towards the house. He was a stranger to her, but the Spirit of the Lord said to her: "That man is to be your husband." The voice of the Spirit was just as convincing to the young woman as the voice of the Father Himself, and from that moment she knew that she was to be the helpmeet of John Marriott. Their union was effected on the 27th of February, 1854, in the Endowment House, at Salt Lake City. Sister Marriott was a polygamous wife, and while the early part of her wedded life was fraught with trials, she never once regretted the step she had taken. On the contrary she always thanked and praised the Lord that He contrived her worthy to enter this Divine order of marriage.

After her marriage she resided in Kaysville until June, 1855, when she moved to Weber County, to the place now known as Marriott, being named after her husband. For the first six months she lived in a wagon box, but she felt confident that in His own due time the Lord would bless her with a comfortable home, and in this she was not disappointed. Many a weary traveler has found a kindly welcome and a peaceful resting place in the home of this estimable woman.

For many years Sister Marriott was a faithful officer and teacher in the Relief Society and Primary Association. She dearly loved the children, and she in turn was beloved by them. They delighted in sitting with Grandma Marriott and listening to the account of her conversion to Mormonism, to her earnest and convincing testimonies of the truthfulness of the Gospel restored through the Prophet Joseph Smith, and to the trying but exceedingly interesting experiences she had passed through in the early days of her life. She was a ministering angel among the sick and the afflicted, and many a saddened heart has been comforted and many a drooping soul revived by the refreshing words of cheer and encouragement that fell from the lips of this noble woman.

As a mother in Israel she was most exemplary, teaching her children, both by precept and example, the way of eternal life. She was the mother of 2 sons and 7 daughters. Their names are as follows: Elizabeth Mar Tracy, Moroni S. Marriott, Annie F. Morris Parry, Francis S. M. Parry, Louisa Marriott, Esther E. Brown, Hyrum W. Marriott, Caroline E. Hewitt, Ellen M. Morris, David C. Marriott.

Sister Marriott's earthly mission terminated on the

10th day of February, 1914. She was preceded to the Great Beyond by her faithful husband, who departed this life, June 10, 1899.

The funeral of this devoted handmaiden of the Lord was one of the largest ever held in Marriott. A host of sorrowing relations and friends followed the remains to their last resting place, and many tears were shed over the grave of this Grand Old Lady. True and faithful unto death, there is laid up for her a crown of eternal life.

Harriet Sargent Rich:—Daughter of Able Morgan and Sarah Edwards Sargent, born October 23, 1832, in Fountain Co., Ind. Her father, a school teacher, passed through the sorrow of burying his wife while being driven from their home and exposed to hardships. Seven children were left in his care, the eldest, Martha J. Mowery, eleven years old, the youngest Caroline Sargent, two years. The mother a kind intelligent daughter of wealthy parents, was taken back to the old homestead in Indiana and buried. Poverty and the loss of his companion forced him to leave his youngest children with their grandparents who later refused to give them up. A skiff, or boat was made by the father. The children were stolen away and taken down the Mississippi river to a place of safety. Preparations were then made and the family started on their great journey to find a home in the West.

Harriet's father volunteered and became a member of the Mormon battalion. After returning to his company of Pioneers, and while standing guard over their cattle at night, he was suddenly stricken with cholera and died in a few hours. His only son Thomas died the same night. They were buried in the same grave. Harriet was married to Charles C. Rich at Winter Quarters (Council Bluffs) March 1847 and drove a team from there to Salt Lake Valley, arriving October 5, 1847. Her husband in connection with Amasa Lyman, in 1849, with a small company was called by Brigham Young to go to California and organize a branch of the Church. Harriet accompanied him on that journey and thus became a Pioneer of California. While there they purchased a large grant of land known as the San Bernardino ranch, now known as the city of San Bernardino, Charles C. Rich being its first Mayor. An incident in their travels to California has often been related to her children. While crossing the desert, their guide became confused and led them away from water. Her husband explained there was no hope, only through a special blessing from God. They knelt in prayer and implored to be delivered. It was a

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beautiful day and not a cloud to be seen. Very soon thunder was heard in the distance, there was every sign of rain. They were told to dig holes for the cattle to drink from and to put out every utensil that would hold water and to open their flour sacks. In a short time their prayers were answered with a heavy down pour. Their cattle and all were satisfied. Canteens were filled again for travel. They knelt in the attitude of prayer and praised the Father for their deliverance. The rain ceased clouds disappeared and they proceeded on their journey in the right direction. They returned in 1857.

In 1862 her husband and family were called to colonize Bear Lake Valley, Idaho. Harriet's life had been one of constant toil and hardship. She was the mother of ten children, 35 grandchildren and 30 great-grandchildren. In those days, to help cloth and provide for a family, she must understand the art of making cloth, both flannel and linsey. Coloring, knitting, spinning and carding, were well understood by her. Native Indians taught her how to tan and dress the skins of animals, which she used in making gloves. Harriet was an excellent housekeeper and while her life was crowded with work, she would make any sacrifice for the advancement of her children. She found time to work in the Relief Society as an officer. She visited the sick and cared for the dead. Harriet Sargent Rich is a Pioneer of Utah, California and Idaho. She helped fight crickets and dug sego roots for food. Her first dress after reaching Salt Lake Valley was made from flour sacks colored with willow leaves. She has shared in all the hardships of Pioneer life and is still living now almost 83 years old and says that the sweet influence of prayer has guided her whole life. She is a living testimony of God's goodness to all who put their trust in him.

She is thankful for her life in the large family of her husband and that she has been able to bear trials. Her sons are honorable men and her later years have been spent in a quiet restful and comfortable life with her children.

Later—Sister Harriet Rich passed to her final rest, a few weeks after the above was written. One of the most honored, respected and beloved of the remaining 1847 Pioneers.

Artemesia Beman Snow:—Mrs. Snow is the daughter of Alva and Sarah Burtt Beman, and was born March 3, 1819, at Livouia, Livingston County, New York.

On December 13, 1838, she was married to Erastus Snow at Far West, Missouri. Their first child was born

in Chester County, Pennsylvania and the second one was born at Salem, Massachusetts, while in the Mission Field with her husband.

Mrs. Snow lived in Nauvoo and labored in the Nauvoo Temple until 1846, when she with her husband went to Winter Quarters where they spent the winter and she buried her second son. She arrived in Salt Lake City, in 1848, and lived there until 1862, when she moved to St. George, where she lived the rest of her life. She died December 21, 1882.

She with her two sisters were well known as public singers in the early days of the church, being known as the Beman Sisters. Mrs. Snow was the president of St. George Relief Society in early days. She, as well as the other members of the Beman family, were quite intimately acquainted with the family of the Prophet Joseph Smith, her sister, Louisa, being the first plural wife of the Prophet. At one time her father, Alva Beman, hid the plates of the Book of Mormon under the brick in his fire place to protect them from mobs.

Mrs. Snow ministered to the needs of the defenders of Far West, Missouri, when that place was surrendered by the mob militia and the Prophet and other leading brethren were taken prisoners. She also drove a team across the plains in the journey to Salt Lake City.

Wealthy Dewey Richards Ensign:—Daughter of Samuel W. and Mary Ann Parker Richards, was born in Salt Lake City February 10, 1860.

Having previously attended school at the Fourteenth Ward Seminary, taught by Professor O. H. Riggs, and the school taught by Emma Cook in the old Social Hall, she graduated from the University of Utah in June, 1878.

About three years of her life, at different times, she lived with her grandfather, Bishop John Parker, in Virgin City, Southern Utah, where part of the time she was engaged in teaching school.

She was married to Horace Datus Ensign of Ogden September 1, 1881, and since that time has lived almost continuously in the First Ward of Ogden, where her husband has presided as bishop for eighteen years.

Mrs. Ensign is the mother of ten children, five boys and five girls. She has been an active worker in the Relief Society and other church organizations. She was also present and acted secretary pro tem at the first organization meeting of the Daughters of Utah Pioneers in Ogden, where she was chosen first vice president to President Josephine R. West, and still a member of that organization.

Emma Combes Fenton:—The daughter of Richard and Maria Frances Combes, was born on September 17, 1827, in Haslemere, Surrey, England. She accepted the gospel in 1852, and after her conversion and baptism at once desired to come to Zion.

Her father, a strict disciplinarian, would have forbidden her leaving home for any reason other than religion, but on that one subject he felt that he could not dictate to her. Accompanied by her brother, Levi, she emigrated in 1853, leaving Liverpool in January on the well-known vessel, the "International." Ten months later they arrived in Utah, after experiencing many difficulties in their journey across the continent.

In January, 1854, she was married to Thomas Fenton, well known later as a florist and nurseryman of the state. The "Move South" took the family to Springville, but they later returned to Salt Lake City and to their home in the Sixth Ward. Here they remained and built up a prosperous business.

Mrs. Fenton was a careful mother and taught her children as she had been taught. Obedience in the Fenton home was unquestioned, and respect for parental authority characterized the entire family. She was the mother of ten children, six of whom survived her, namely: Mrs. Charlotte M. F. Wetzel, Wallace T. Fenton, Mrs. Frances M. Brown, Mrs. Mary E. Hayes (since deceased), Mrs. Alice J. Elder and Robert A. Fenton. Clarissa C. Fenton Taylor died October, 1891 and the other three died in childhood. Mrs. Fenton died August 28, 1909, at the advanced age of 82 years, maintaining her devotion to the gospel to the last. Her life was characterized by deeds of charity and acts of kindness to the poor, privately as well as through the church organizations. Her prayerful spirit and helpful guidance so endeared her to her family that her loss is still keenly felt and her memory an ever-present one to her children.

Annie Emily Jones Peterson:—Was the daughter of Wm. P. Jones and Elizabeth Shaw Jones, who were among Utah's earliest settlers. She was born at Wilson, Utah, October 9, 1863, and married to Chas. A. Peterson, March 6, 1895. Following the noble example of a pious mother, she early took up her duties to the Church and devoted much time and energy to the various positions which she has so creditably filled. Mrs. Peterson is President of the 11th Ward Relief Society of Ogden and has been President of primary instruction in religious class, and has always been in the foremost ranks of Sunday School workers.

MEMBERS OF LORIN FARR'S FAMILY.



Nancy B. Chase Farr.



Tirza Farr Gay.



Sarah Farr Smith.



Diana Farr Rich.



Mary Bingham Farr.



Sarah Giles Farr.



Roxanna Farr Pidcock.



Mrs. Ray Farr Packard.



Belle Farr Sears.



Mary S. Farr Boyle.



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MEMBERS OF LOREN FARR'S FAMILY

Nancy B. Chase Farr:—Daughter of Ezra Chase and Tirzah Wells Chase, born at Bristol, Addison County, Vermont, January 27, 1823. She was married to Lorin Farr at Nauvoo, January 1, 1845. Came to Utah in the Fall of 1847 and settled in Ogden. She was a participant in the trials and hardships of the Saints, but stood true and steadfast to the Church to her death. Mrs. Chase was the mother of eleven children. She was a home woman, a good housekeeper, and splendid mother. She died September 10, 1893, at Ogden, Utah.

Teriza Farr Gay:—This noble mother in Israel has always rejoiced in the fact that she was well born. She was born of godly parents. Her father was Lorin Farr, one of God's noblemen, and her mother Nancy B. Chase Farr. She came into the world on the 3rd day of May, 1852, and was married to John Franklin Gay, in the Endowment House at Salt Lake City. She is the mother of nine children, six of whom are living. She has been a resident of Ogden all her life. She is a member of Company G. Daughters of the Pioneers of Ogden City.

Sarah Farr Smith:—Was born in Salt Lake City, October 30, 1849, the daughter of Lorin and Nancy B. Chase Farr.

As a girl she took active part in the Tabernacle Choir of Ogden, until her marriage October 20, 1866, to John Henry Smith, at Salt Lake City. She has lived in the 17th Ward a good many years. She is a member of the Relief Society, and Daughters of the Revolution.

She has made her home and children her life interest, and has always been a kind, considerate, and loving woman, willing at all times to help those in need and assist in every way possible to lighten the woes of the distressed. Sister Smith still resides at 23 North West Temple.

Diana Farr Rich:—Daughter of Lorin Farr and Nancy B. Chase Farr. Married Benjamin Erastus Rich at Salt Lake City, December 27, 1877. Sister Rich has held prominent positions in Church and Missionary life such as President of Primary, Mutual Improvement Association and Relief Societies. She also held the position of Matron at the Southern States Mission Headquarters at Chattanooga, Tenn., for two years, at Cincinnati Conference Headquarters for two years and at Atlanta Conference Headquarters for two years. With the exception

of time spent in different Mission fields, Sister Rich lived at Ogden in 1893, Rexberg, Idaho, 1899, Salt Lake 1907 and at Centerville from 1908 to the present. Sister Rich is always a true and faithful Latter-day Saint and has made her life very useful in doing the Lord's work continually.

Mary Bingham Farr:—Mrs. Farr, daughter of Erastus and Lucinda Gates Bingham, was born April 1, 1820. She was married to E. N. Freeman, who died while with the Mormon Battalion. She was married later to Willard Snow, who died while on a mission to Scandinavia. Later she was married to Lorin Farr, who died in Ogden. Sister Farr was a great believer in all the principles of the Church. She was a worker in and held office in the Relief Society. She was the mother of six living children, two of whom passed away later.

Sarah Giles Farr:—When the Gospel of Christ was restored to earth in these latter days, the Lord commissioned men, as in days of old, to go into the world and preach the Gospel to the people. And, as in days of old, there were very few who were willing to receive it. But there were a few, and among them were Thomas Giles, his wife, Maria Davis Giles, and their family, which consisted of three sons and two daughters. These good people were residents of South Wales. They were devout members of the Baptist Church, but on learning of the restoration of the Gospel and of the re-establishment of the true Church of Christ on earth, they left the Baptist Church and united themselves with the Church of Jesus Christ of Latter-day Saints. Some time later the father, mother, a son and daughter bade farewell to their native land, to gather with the Saints in Utah. The father died while crossing the plains. The mother and two children arrived in Utah in 1848. The daughter Sarah, was a most estimable woman, and a true Latter-day Saint. She located in Ogden, and became a plural wife of one of Ogden's most prominent and highly-respected citizens—Lorin Farr. She resided on the same lot in Ogden from the time of her arrival until her death, which took place in the winter of 1888. She was the mother of nine children, eight of whom survived her.

Roxanna Farr Pidcock:—Among the noble women of Weber County stands Roxanna Farr Pidcock, a daughter of Lorin and Sarah Giles Farr. She was born February 3, 1860, at Ogden, Utah, and has always made her home there. On the 5th of March, 1877, she became the wife of Jedediah Williams Pidcock. Possessed of a religious

nature, she has, from her childhood, found great joy and satisfaction in Church work. For years she was a Counselor in the Primary Association and a teacher in the Sunday School. She is also captain of a company of the Daughters of the Pioneers.

Mrs. Ray F. Packard:—One of Ogden's respected citizens and daughter of that noted Pioneer, Loren Farr, and Sarah Giles Farr.

Belle Farr Sears:—High up on the list of the Daughters of the Pioneers is found the name of Belle Farr Sears, a daughter of Lorin and Nancy B. Farr. She was born in Ogden, Utah, March 3, 1861. On the 16th of July, 1884, she was married to Heber J. Sears, at Salt Lake City, and four children have blessed their union. From her birth until 1885 she resided in Ogden. The following year she spent in New Zealand. She then returned to Ogden, and from that time until 1894, she made her home in the Junction City. Leaving Ogden, she went to Chicago, Illinois, where she resides at the present time.

Mary Snow Boyle:—Mary Snow Boyle, daughter of Willard and Mary Snow, was born in Salt Lake City, Utah, February 9, 1850. She is of splendid, pioneer stock. Her father gave his life for the cause of Truth—dying while on a mission in Scandinavia. Her mother's maiden name was Mary Bingham. She was one of the early settlers of Utah. She became the wife of Elijah N. Freeman, who died while serving in the Mormon Battalion. She later married Willard Snow. At the age of 17 Mary Snow was united in the bonds of holy matrimony with John Adam Boyle, the ceremony being performed in Salt Lake City, April 9, 1867. She is a resident of Ogden, and is an active member of Weber Stake Relief Society Board.

"More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me night and day."—Tennyson.

"He who influences the thought of his time, influences the thought of all the time that follows. He has made his impress on eternity."—Elbert Hubbard.

"Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work body and soul."—Charles Buxton.

"We must all be seasoned one way or another."—

BIOGRAPHICAL SKETCHES.

PIONEER ANDREW CAHOON'S GROUP

Thurza Stiles Cahoon:—Thurza Stile was born in the year 1797. She was married to Reynolds Cahoon in this country and died at South Cottonwood, Utah.

Margaret Carruth Cahoon:—The subject of this sketch comes of Pioneer descendants, was born, March 25, 1832, in Scotland. She is the daughter of William and Mary Barr Carruth, living in Scotland until, February 12, 1848.

She married Andrew Cahoon, on July 17, 1848, in the Nebraska Territory, coming to Salt Lake Basin the same year. They resided in Salt Lake until 1852, going to South Cottonwood where they helped settle that section.

In 1900 they returned to Murray, where the family is now living. Mrs. Cahoon has devoted much of her time to Church work, having been counselor in the Primary Association of South Cottonwood Ward from May 23, 1881, until April 22, 1889, then made President of same primary and acted in that capacity until 1896, and was President of the Relief Society in South Cottonwood until 1902, when, owing to ill health, she was compelled to resign from office.

Mary E. Cahoon Winder:—Daughter of Andrew Cahoon, one of Murray's early pioneers.

Maria Antionette Cahoon Mackay:—The daughter of Andrew Cahoon and Margaret Carruth Cahoon was born, April 11, 1865, in South Cottonwood. She resided here until the time of her marriage, which took place in the Logan Temple December 17, 1885. Then with her husband, David Orson Mackay, she moved to Taylorsville, where she resided until 1900. From this place they went to Idaho, living there till September, 1906, when they moved to Uintah County, Utah, living there until 1910. They lived in Rosevelt, Utah, until December, 1915, moving to Provo, where they now reside.

Sister Mackay has been a faithful and consistent church worker, wherever she lived, being President of Relief Society of Bramwell Ward in Idaho and President of Young Ladies' Mutual Improvement Association of Roosevelt Ward, Roosevelt, Utah.

Lucy Caroline Cahoon Carlyle:—Daughter of Andrew Cahoon and Margaret Carruth Cahoon, was born September 6, 1870, at South Cottonwood.

She was married to Harvey C. Carlyle in the Logan

Temple, January 21, 1891. She lived in South Cottonwood from birth, until she was married moving to Mill Creek, in which place she died, July 24, 1894.

Mary Barr Carruth:—Mary Carruth was born in Scotland in 1790. She was the daughter of John and Janet Barr. She was married to William Carruth in 1815 in Renfrewshire, Scotland.

Mary C. Cahoon:—The wife of the late Andrew Cahoon, of Murray.

Mrs. Lewis C. Copeland:—Mrs. Copeland is a daughter of the late Andrew Cahoon, of Murray.

Christina C. Sjodahl:—Christina Christopherson Sjodahl was born in Manti, her father was one of the early Manti Pioneers and of Denmark's earliest converts to the Mormon faith. She married to J. M. Sjodahl, former editor of the Deseret News, and now editor of the Millennial Star, Liverpool. She died as she had lived, a loyal, upright citizen, and left a host of friends to mourn her, including two daughters, one of whom is the wife of Judge William H. King.

Elizabeth A. Marks Smith:—The daughter of John Rowe and Hannah Stevens Marks, was born May 25, 1844, at Carline, Mammothshire, England. She was married to Thomas G. M. Smith in Salt Lake City, December 24, 1876.

Mrs. Smith is the mother of two bright and intelligent children: Burt, an electrician, and Jessie G. S. Shipler, an artist of considerable ability.

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Mary Ann Stearns Pratt:—The subject of this sketch was a Pioneer woman in the truest and broadest sense of the term.

She was born in Bethel, Maine, January 14, 1809. Her parents were Aaron Frost and Susan Gray. She was married to Nathan Stearns in 1831, and after two happy years of married life was left a widow with an infant daughter five months old.

Sister Pratt says: "I was baptized into the Church of Jesus Christ in the spring of 1835, being convinced of the truthfulness of its doctrines by the first sermon I heard, and I said in my heart; 'if there are only three who hold firm to the faith, I will be one of them,' and through all

the persecutions I have had to endure I have ever felt the same; my heart has never swerved from that resolve."

What appealed to her most in the Gospel was the principal of the redemption for the dead, for she deeply mourned the loss of her young husband, and the thought that she could be united to him for eternity gave her the greatest consolation.

She began her pilgrimage when, with her little daughter then four years old, she left her native state to cast her lot with the Saints, having to sacrifice the little dowry left to her daughter by her husband, because the child's guardian refused to let her take it to the "Mormons."

She was married to Parley P. Pratt in 1837, in Kirtland, and four other children were added to their family. With her husband she passed through the many persecutions and missionary experiences that are recorded in history, going to him with her two children at one time where he was in prison and sharing his dungeon which she describes as a "damp, dark and filthy place without ventilation, merely having a small grating on one side."

She accompanied her husband on various missions, first to New York and thence to England, where she remained two years. She shared the persecutions of the Saints in Missouri and was with them in the expulsion from Nauvoo, and endured all the privations which attended their wanderings and the final gathering before coming to Utah, where she arrived in 1852.

Here she did her full share with the other pioneer women in the primitive work of the new country, spinning, coloring, weaving, gleaning, etc. Her greatest work was administering to the sick, as for many years there was not a single doctor in the small town where she lived. While she had no special training she never refused to go when called upon and always prayed to God for help and guidance, and would say to her daughter with whom she lived, when leaving the house on her errand of mercy "Pray for me that all may be well" and their prayers were answered, for among the hundreds of births that she attended no mother was ever called to leave her family.

She was brave and fearless; a strong, self-reliant, resourceful character and she devoted her entire life to her religion, her family and to the betterment of humanity.

She died in Pleasant Grove at the age of eight-two, having come to Utah with her three children, the only one of her father's house to gather to Zion, and her posterity among the people of God is now nearing the two hundred mark.



Tirza Stiles Cahoon.



Margaret C. Cahoon.



Mary E. Cahoon Winder.



Maria Cahoon Mackey.



Lucy Cahoon Carlyle.

PIONEER ANDREW CAHOON'S GROUP.



Mary Barr Carruth.



Mary C. Cahoon.



Mrs. Lewis Cahoon Copeland.



Christina S. Sjødahl.



Elizabeth M. Smith.

PIONEERS' DAUGHTERS.



BIOGRAPHICAL SKETCHES.

DESCENDANTS OF PIONEER FRANKLIN D. RICHARDS.

Jane Snyder Richards:—Wife of Apostle Franklin D. Richards, was born on the 31st day of January, 1823, at Pamela, Jefferson County, New York, and joined the church in the winter of 1839-1840. She was suffering from a severe illness at the time, but being firmly convinced that it was her duty to be baptized, a hole was cut in the ice and she was carried down into the icy waters of Lake La Porte and baptized by her brother Robert. As a result she received a wonderful testimony of the truth and was also immediately healed.

On the 18th day of December, 1842, she became the wife of Elder Franklin D. Richards, and moved with him to the City of Nauvoo, where they resided until driven out by the mob in 1846. While encamped at Sugar Creek her husband was called upon a mission to England and she was left to make the perilous journey to Winter Quarters without his aid. Enroute she lost her two children, a son and daughter, and endured untold mental and physical suffering, many times hovering between life and death. On the return of her husband, in 1848, she crossed the plains, arriving in Salt Lake in October of that year. She shared in all the privations of the early pioneers, often being without food for days at a time. In 1869 she moved with her husband to Ogden and in 1877 was made president of Relief Societies of Weber County, one of the first counties to be organized and the first to hold a quarterly conference, over which conference, made memorable by the attendance of President Brigham Young, she was called to preside. She presided over this organization for some thirty-one years.

In 1888, in addition to her former position she was called to be first counselor to Sister Zina D. Young, president of the Relief Societies of the Church. Few women have done more for the poor and unfortunate, irrespective of religious affiliation (for she knew no creed in her work) than Mrs. Richards. Her name is a synonym of sweet charity wherever she is known. In 1891 she accompanied Mrs. Sarah M. Kimball and Mrs. Emmaline B. Wells to Washington, D. C., to attend the National Council of Women, where they secured member-

ship for all the organizations over which they held jurisdiction and did much to advance the cause of the women of Utah, then greatly misunderstood and greatly maligned.

In 1892 she was appointed vice president of the Utah board of lady managers of the Chicago World's Fair, in which position she rendered most valuable service. In fact in every position she held she was most energetic in the performance of duty and never left anything undone that could be done for the advancement of the cause she represented.

On the 17th day of November, 1912, while in her 90th year, her noble spirit took its flight to the mansions of the blessed where, we have every reason to believe, a crown of glory awaited her, as a just reward for the many trials through which she had passed for the gospel's sake and the great good she had done during her long and eventful life.

Josephine Richards West:—President of the Ogden Camp of the Daughters of the Pioneers, is a daughter of Franklin Dewey and Jane Snyder Richards and was born in Salt Lake City, Utah, on May 25, 1853. In 1869 her parents moved to Ogden, Utah. Her husband is Hon. Joseph A. West. She early became identified with the Ladies' Relief Society and later with the Young Ladies' Mutual Improvement Association, having been appointed counselor to the first president of the organization in Weber County; but her principal field of activity came later when the children were formed into that splendid organization known as the Primary Association. This occurred on the 18th day of June, 1880, when Mrs. West was made president of the first county organization. These societies grew to such proportions that their membership soon numbered thousands and the excellence of their work became known far and wide. The birthday of that famed pioneer, Brigham Young, was selected for an anniversary, and each year the children gathered in great numbers in Ogden and presented programs of exercises that attracted people from all parts of the county and often from different parts of the state. Many men and women of prominence were usually guests at these gatherings, making them memorable occasions with both old and young. On the 21st of October, 1899, Mrs. West was released from the position she had so creditably filled for over 19 years, having previously been appointed, first, as aid, to the General Board, October 7, 1893, and later,

September 11, 1897, as second counselor to Mrs. Louie B. Felt, president of all the primary organizations of the Mormon Church.

In 1886 Mrs. West received from Mrs. Eliza R. Snow, president of the Ladies' Relief Societies of Utah, a certificate of appointment as delegate to the national capital, which certificate read in part as follows: "We earnestly recommend Mrs. West to the President and Congress of the United States, to the Woman's National Suffrage Association, and to all others who desire reliable information concerning the people of Utah, sincerely soliciting for her the attention and consideration of all who desire to extend justice and equal rights to the citizens of the territories of this great republic." In connection with her husband and three other lady delegates from Salt Lake City, Mrs. West spent about three months in Washington seeking to defeat congressional legislation for the disfranchisement of the women of Utah. A few years ago the cares of an aged mother made it necessary for Mrs. West to retire from all her former public activities and devote herself to those home duties that perhaps distinguish her quite as much as anything else, for her home has ever been a model one, and her children, four sons and two daughters, evince by their filial devotion and honorable place in society, that the atmosphere of their home environment has ever been all that could be desired.

Jane Richards West Herrick:—Eldest daughter of Joseph A. and Josephine R. West, was born at Ogden, Utah, December 29, 1873.

She attended the public schools and when the Weber Academy was organized she became one of its first pupils. Very early in life she developed artistic tendencies and after doing some work in water color painting she soon began the study of china decorating, in which she became very deeply interested. Her development in that line has been under the greatest artists in America and her work is known and recognized, not only in Utah, but in the intermountain country.

June 1, 1894, she was married to John L. Herrick of Ogden, the result of such marriage being three children: Josephine, John West and Lester James.

She was always prominently connected with ecclesiastical and social work in Ogden and Weber County.

January 1, 1909, she accompanied her husband to Denver, where he was called to assume the presidency of

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the Western States Mission of the Church of Jesus Christ of Latter-day Saints, and up to the present writing is still connected with that work.

She is president of the mission Relief Society work of the City of Denver, in which position her numerous acts of charity have endeared her to the hearts of many of the poor of that city. Being of an eminently sociable disposition with much literary and dramatic ability she has found entrance to the best society of Denver, where frequent opportunity is afforded her to dispell the misunderstandings so universal prevailing regarding her people and her native state.

Josephine Herrick:—Eldest daughter of John Lester and Jane West Herrick, was born at Ogden, Utah, May 25, 1895. She was educated in the public schools of Ogden up to the age of 14 years, when she accompanied her parents to Denver, Colorado, where they were called to labor in the Western States Mission of the Church of Jesus Christ of Latter-day Saints. She is devoted to the mission work and takes a leading part in all its religious and social activities. As a musician, soloist and dramatic reader and reciter she occupies rather a prominent place, being frequently called upon to take prominent part in both church and secular entertainments.

Mary Josephine West Evans:—Second daughter of Joseph A. and Josephine Richards West, was born on the 11th day of February, 1888, at Ogden, Utah. She is a graduate of the Weber Stake Academy and during the last year of her school term was editor of the academy paper known as the Acorn. She took college work at the Utah Agricultural College, where for one year she was associate editor of the Buzzer, the Junior year book of the institution. In both of these positions she manifested considerable capacity and talent as a writer. In May, 1906, she was made a member of the Weber Stake Sunday School Board, then embracing the present three stakes of Weber County, and in 1909 she was appointed second counselor to Mrs. M. B. Cooley, president of the Weber Stake Mutuals. On the 4th of November of the same year she was married to Reuben T. Evans, son of President Thomas B. Evans of the Ogden Stake, and went with her husband to Germany in connection with Beltmores School of Forestry, where she remained about five months, during which time she visited many of the notable places of that historic country. On their return another six months was spent in various parts of the Eastern

States, returning home in October of 1910. In the fall of 1911 she again took an active part in the Mutual Improvement work in the First Ecclesiastical ward of the Weber Stake and in September, 1913, having moved into the Ogden Stake, was made president of the Young Ladies' Mutual Improvement Association of the Sixth ward.

The sweet little girl whose picture accompanies that of her mother is the angel of the home.

Elizabeth Pratt Kesler:—Mrs. Kesler was the daughter of Sarah Barber and Anson Pratt. She was born October 20, 1835, at Brooklyn, New York. She was married to Frederick Kesler March 19, 1854, and died at Salt Lake City in the year 1900.

She resided with her parents in Michigan and when thirteen years of age moved with them to Nauvoo. During the persecutions and drivings of the Saints she, as a child, suffered the hardships endured by her parents even more than they. Like all of our pioneer mothers she earned a crown for her faithfulness and integrity.

She was the happy mother of some very bright and lovable children, among the number being Colonel Alonzo Kesler, well known in business and political circles.

Parthenia Kesler Parry:—Mrs. Parry was born June 3, 1855, her parents being Jane E. Pratt and Frederick Kesler. September 4, 1876, she was wedded to Joseph Hyrum Parry of Salt Lake, and has resided up to the present at Fourteenth South and County Road, Salt Lake County.

Mr. Parry has been a very active Sunday school worker and an officer in the organization. He was the founder of Parry's Magazine, which attained quite a prominent position in the public until its failure. Both parents and their children are all respected citizens of the community in which they reside.

She was educated in the district schools and the Mousel Academy. She acquired a splendid musical training, for which she was especially gifted, from the leading professors of the state and for six years was organist of the Sixteenth Ward.

Much of her youth was spent upon a ranch on the south shore of Salt Lake. Indians being her nearest and only neighbors and playmates.

Ellen Kesler Thomas:—In 1858, December 10, Mrs. Thomas first saw the light of day at 353 Eighth Avenue, Salt Lake City. October 14, 1885, she was married to Jenkyn Thomas at the Logan Temple. Mrs. Thomas is the mother of a family of bright-eyed boys and beautiful

girls. Like her parents and grandparents, she is imbued with the pioneer grit and courage. An honest, good and conscientious citizen.

Clara Kesler Crow:—Clara Kesler was born April 4, 1876, at Salt Lake City. She is the daughter of Jane Elizabeth Pratt and Frederick Kesler. June 29, 1906, she was married to George H. Crow, one of Salt Lake's native sons and business men. She has given birth to three children—two boys and one girl.

Mrs. Crow studied music under Professor McClellan and was a member of the choir for eight years and one of the two hundred fifty who sang at the dedication of the Temple.

Her mother, Mrs. Jane Pratt Kesler, breathed her last at, and was buried from, the home of Mrs. Crow, her youngest daughter.

Donnette Smith Kesler:—Wife of Alonzo P. Kesler and daughter of President Joseph F. and Julina Lambson Smith, born in Salt Lake City September 17, 1872. Mrs. Kesler has devoted the greater portion of her life to the cause of education and child culture. She being naturally a refined, modest, lovable disposition and eminently fitted to be a teacher. Instinctively religious and practical in method, an ideal story teller, for both young and old, a devout believer in and expounder of the great Frabael.

After being graduated from the home public schools and the L. D. S. college two years were spent in New York at the Pratt Institute Kindergarten training school, from which she was graduated June 18, 1898.

Was for many years a leader and teacher in the church organizations, not confining herself to any one branch, but working wherever she was assigned. She edited the Kindergarten department of the Juvenile Instructor during one year, and was the assistant teacher in that department at the University of Utah for several years, also the president of the Utah State Kindergarten Association for three years. She is of pioneer stock, tried and true, following the teachings of her father and mother, sincere in what she teaches, devout in what she believes, living not alone for this life and herself, but devoting her time and talents to make others happy. She is the mother of six sturdy children, Donnette, Marion, Alonzo, Henry, Imogene and Mack, who receive her close and careful attention.

"Truth is strengthened by observation and time, pretence by haste and uncertainty."—Tacitus.

JANE SNYDER RICHARDS' GROUP.



Jane Snyder Richards.



Josephine Richards West.



Miss Josephine Herrick.



Jane R. West Herrick.



Josephine West Evans.



Jane Eliza Kesler.



Kathrine Kesler Parry.



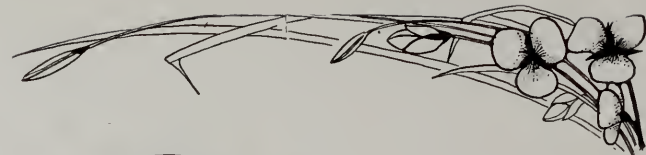
Ellen Kesler Thomas.



Clara O. Kesler Crow.



Donnette Smith Kesler.



JANE ELIZA KESLER'S GROUP.

BIOGRAPHICAL SKETCHES.

THE CHASE FAMILY, CENTERVILLE

Josephine Streeper Chase:—Daughter of Wilkensen Streeper and Matilda Wells Streeper, born in Philadelphia, May 6, 1835. With her parents she removed from there to Nauvoo in 1844. The following year from there to St. Louis, and in the year 1851 emigrated to Salt Lake City. Married George O. Chase, March 25, 1856. Her first married home being at what is now "Liberty Park." May 1, 1859, they moved to Centerville, and there began at once as at their former home, to plant the locust tree from the seed and build what was then considered a mansion. It still stands and while it cannot rank among the modern homes of today, it is kept in such an excellent state by her daughters that it is interesting for friends and strangers to visit who are interested in early Utah Pioneer History.

Matilda Wells Streeper:—Our subject was born in New Jersey, January 18, 1814. Her sister Hannah was two years younger, being left orphans very early, the sisters were provided a home with two maiden lady Quakers.

These people took and cared for the children as their own, not only surrounding them with proper home comfort, but teaching them to be careful, painstaking and industrious. Each day allotting them their work. All these traits so characteristic of Quaker folk.

We grandchildren are reminded now of the stories our grandma used to tell about her early childhood home. The clean little milk house with the stream of pure cold water running through, the rich yellow cream on the procelane pans, and the strawberry bed just near. Also about an old white horse that had taken the old Quaker father to the tavern each day until it had contracted the habit, and when she was sent with the horse, how he would go first to the tavern before being persuaded to go farther.

The girls soon learned to care for themselves and did much towards their own keep. Very soon, however, a sadness crept into Matilda's life. Her sister Hannah fell ill and died in her fifteenth year. Left more lonely than ever before, Matilda learned the tailor's trade, at which she worked until she met and married Wilkinson Streeper, on July 10, 1834.

Wilkinson's father, William, was a direct descendant of James and William Streeper (brothers) who came from Germany during the time of William Penn and who were the founders of German Town, now a part of the city of Philadelphia. A large posterity of Streepers

lived in and around that district. During and following the Revolutionary war. Many of them were participants in the war.

Wilkinson Streeper and wife lived in Philadelphia when they heard the gospel and became converted to the same. They left in the spring of 1843 and went to Nauvoo. Then to St. Louis in the summer of 1844, where Mr. Streeper was made superintendent of the gas works there. In the spring of 1850 they made another move, this time up to Council Bluffs, here they stayed only until they were able to get cattle and wagons sufficient to make the journey to Salt Lake Valley. Which they did, leaving there in the spring of 1851 and arriving in Salt Lake Valley in October of the same year.

Mr. Streeper worked at his carpenter trade, he became the carpenter for the church, also doing work for Jedediah M. Grant. His last work was Sister Lamb's home in Bountiful. He died January 16, 1856. Their home in Salt Lake City was in what is now the Fourteenth ward. After the death of her husband Sister Streeper with her oldest son, William H., worked hard to maintain themselves.

In 1857 she married a second time, to William Wadsworth, and during the time of the move south when Johnson's army threatened trouble, they moved to Springville, Utah County, where she lived until her death, on October 11, 1892.

Mrs. Phoebe Ogden Ross Chase:—The subject of this sketch was born in Northville, New York, December 9, 1794. Her father, Ezekiel Ogden, removed with his father, Joseph Ogden, and family to Northville, Cayuga County, New York, when about ten years of age and died there. All his children were born in Northville, New York. She was early skilled in the art of home making under the able tutoring of a thrifty mother, who in her turn received her training from one of those early New England mothers, who like the fathers of that time, were wont to combine industry with good judgment, in meeting the demands of their days; in planting the first seeds of this great country, transmitting good, strong, intellect, and the children doing credit to their parents. Hence Phoebe was not only skilled in home making, but in all that made her a noble wife and mother, which fact is plainly shown in the splendid family that follows her.

She was married at an early age, first to William Ross and was early left a widow with three children, one of whom was Aunt Clarissa Young. Later, in 1818, she married Isaac Chase, direct descendant of William Chase,

who with the Massachusetts Bay Colony of Puritans in 1630, led by Governor John Winthrop, founded the towns of Boston, Roxbury, Dorchester, Watertown and Cambridge. They settled in New York in the town of Sparta, Livingston County, where their children were all born.

They moved from here to Nauvoo in 1840, left Nauvoo in 1846, wending their way across the great plains by means of ox teams and camp wagons, they arrived in Salt Lake Valley September 20, 1847. The following spring Chase, together with his associate pioneers, was allotted five acres to which he added the adjoining fifteen, making a twenty-acre farm. Upon this he planted an abundance of black locust seed which grew into trees that still stand as living monuments (now Liberty park). Also the old house of which Mother Chase was the able mistress for so many years. The old Dutch oven in the kitchen which if it could talk would tell of being crowded to its utmost capacity with bread which Mother Chase handed out free of charge to people who were in starved conditions only for her kindness. Also the old spinning wheel of how many times it was set to one side to make room for the "quadrille" and "Sir Roger de Coverly" which was enjoyed so many times at the old Chase house by the sturdy leading pioneers themselves.

Referring to Aunt Emmeline B. Wells' article in the Chase Memorial Book. She speaks of it as the most popular out of town house in those days. All through her article mention is made of Mother Chase's hospitality and help in times of need. She was a pioneer, what more need be said?

Kate M. Chase:—A daughter of George O. and Josephine Streeper Chase, was born April 22, 1857, at the old Chase homestead, in Liberty park, Salt Lake City. She was among the first students of the University of Utah, under Dr. John R. Park. She afterwards taught school in Davis, Summit and Morgan Counties, and has been an active worker in all the church organizations, and is still a member of the Relief Society in her own town of Centerville.

Her greatest life work, however, centers in the nurses' profession, to which her cheerful, hopeful disposition so well adapts her.

After the old Liberty park homestead had finally passed into the hands of the public, it was thought that the outstanding buildings would be torn down, among them the old mill, that history records as the very first up-to-date and improved mill in the state, having been built by her grandfather. Being loath to see it destroyed,

BIOGRAPHICAL SKETCHES.

she filed a protest with the city, asking that it be preserved as a relic of pioneer days, and this request was granted. It still stands.

Early in her nursing career a special mission was conferred upon her by President Joseph F. Smith, of caring for the dead in her community.

Her wonderful ability as a nurse has won her the confidence of all the leading physicians of the State, so that she is known in all the hospitals and is often when called in, given entire charge of the ward to which she is assigned. In her loyalty and beautiful devotion to duty, family and home, she forgets herself entirely. She is so exceptional in her quick, active sympathy towards her friends that she endeared herself to hosts of people who never forget her kindness and help in times of need.

Josephine S. Chase Woods:—This daughter of George O. and Josephine Streeper Chase was born September 8, 1858, at the old Chase homestead in Liberty park, Salt Lake City.

She, like her sister Kate, was a student of the University of Utah, and followed the profession of teaching in the public schools prior to her marriage to Joseph C. Woods, on December 12, 1879.

She was a brave, pure, refined girl with that charm of spirituality which shed rays of welcome across the path of those with whom she mingled. She spoke fluently under the call of the Master.

She was the mother of twelve children and an active worker in her ward, acting as president of the Mutual Improvement Association and later the Relief Society. She responded to the call of the Master on May 30, 1910.

Fannie Dean Chase Mathews:—Daughter of George O. and Josephine Streeper Chase, was born March 22, 1860, at the old Chase Park homestead in Centerville after the family had moved from the "Old Mill" homestead at Liberty Park.

Born on the farm, she very early became skilled in every phase of practical usefulness; a great help to both the father and mother.

She was always a great lover of horses and rivaled the young men of the community in her expert management of them. Her refined and kindly disposition has proven her greatest inheritance, and is reflected on to her children, five sons and three daughters.

She married J. R. Mathews June 1, 1881, and her home in Salt Lake City is always open to her many relatives and friends, who, having once felt the welcome ray

of good fellowship present there, are quick to avail themselves of their splendid hospitality.

Her kindness, love and generosity are unbounded and extend beyond the family circle to all with whom she comes in contact. Like her father, she places principle before all else; thus is her life one long mission, that of serving mankind and her Maker.

Viola Streeper Chase Rollins:—Mrs. Rollins, a daughter of George O. and Josephine Streeper Chase, was born September 30, 1861, at Chase Park, Centerville, Utah.

At the age of fifteen she was asked to be a teacher in the Sunday school, and later became organist and chorister, which positions she held until her marriage to C. O. Rollins, January 1, 1896.

She was an ardent Mutual worker, and for five years prior to her marriage was teacher of the Patty Sessions Academy at Bountiful, Utah. She is by nature refined and dignified, always true to her convictions and friends, a great lover of home, a true wife and an exceptionally devoted mother.

Alice Streeper Chase Smedley:—The fifth daughter of George O. and Josephine Streeper Chase, was born September 6, 1863, at Chase Park, in Centerville. At a very early age, like her sister Viola, she started to teach Sunday school, and for ten years previous to her marriage to James Smedley, February 14, 1894, taught in the public schools. She has always been a consistent church worker, although her most successful effort has been her Mutual Improvement work. Chosen as president in her home ward of East Bountiful in October, 1911, she still retains this very honored position, and her association is considered one of the most active in their stake. She is the mother of seven children, five of whom are now living, three sons and two daughters. She is a most perfect example of the devoted and loving wife and mother.

Mary Ella Chase:—Ella, the sixth daughter of George O. and Josephine Streeper Chase, was born June 6, 1870, at Chase Park, Centerville, and after completing the public school course entered the University of Utah, graduating in the class of 1894. For the following six years she taught school in the town of Centerville, then transferred to Salt Lake schools, where she is still teaching as one of the successful few. Her pleasing and tactful manner with young people makes her work among them a pleasure, and her selection of the teaching pro-

fession as the outlet for this great store of patience and ability was perfectly natural.

Very early in life she developed a great interest in the genealogical side of her family, and through her efforts has been able to obtain and preserve her own complete family record, which is one of the largest and most complete in the church, and was selected to fill the very important position of historian in the Chase Genealogical Society, which was organized in Salt Lake City in 1911.

Miss Ella has a decided sense of humor under the cover of her dignified, graceful manner, and in her home is the presiding genius that keeps both action and order in perfect harmony.

Emma Eccles Chase:—The youngest daughter of George O. and Josephine Streeper Chase, was born in Salt Lake City, October 20, 1890.

Being the youngest of the Chase family, and still a baby when her mother died, she was left to the care of loving sisters who tended to her with all the love and affection that the fondest mother might have, and in return for this loving care and attention she added sunshine and brightness to every minute of their day with her happy, contented nature and unlimited freshness. She attended the State Normal Training School, and later the Salt Lake High, after which we find her following the footsteps of her sisters in her chosen field of endeavor as a teacher in the public schools, and having been born with all the requirements of a disposition for teaching she has proven a very satisfactory member of the local force.

She is an active worker in the Primary, Sunday school and Mutual Improvement Association. Her refinement in manner and speech, together with her cheerful intelligence, which is ever manifest in her words and ways, tends to win all hearts to admire and love her.

"More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain for me night and day."—Tennyson.

"Friendship is more to be valued than love; for love is a thing a man can buy and a woman can get for nothing."—The Cynic's Calendar.

"One reason we admire a hen is because she doesn't cackle over what she is going to do, but what she has done."—Galveston News.

"What a disagreeable world this is, when one has the most right to expect it to be as agreeable as possible."—Dickens.

"Every thought and every deed may hold within itself the seed of future good and future need."—Lowell.



PIONEER CHASE'S FAMILY.



Phebe Ogden Chase.



Fanny D. Chase Mathews.



Josephine Streeper Chase.



Miss Kate M. Chase.



Matilda Wells Streeper.



Miss Emma Eccles Chase.



Viola Chase Rollins.



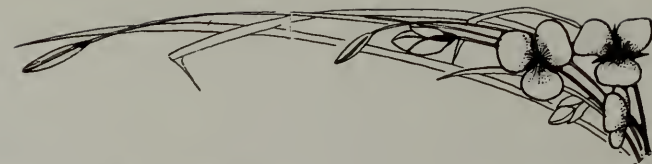
Alice Chase Smedley.



Josephine Chase Woods.



Miss Mary Ella Chase.



Mary D. W. Daniels



Emma N. W. Palmer



Williams, Pernecy A.



Ensign, Eliza F. W.

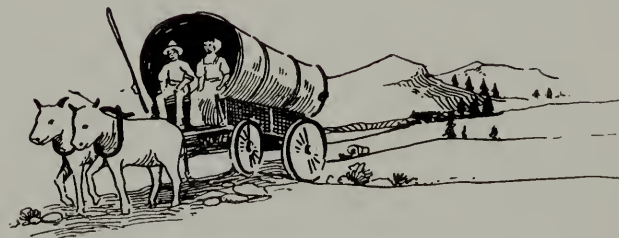


Palmer, Pauline E. W.

PERNECY FRANCES A. WILLIAM'S GROUP.



Flynn, Edith L. W.



Woods, Ethel A. W.

BIOGRAPHICAL SKETCHES.

GOOD SAMPLE OF UTAH'S PIONEERS.

Pernecy Frances Allen Williams:—The history of the pioneering and early development of Utah holds many an unwritten tale of noble self-sacrifice and unswerving devotion to principle. Stories of heart interest that would awaken tenderest feelings of pity and sorrow; stories of love and fidelity that would arouse the sweetest and purest emotions of the heart; and tales of courageous, noble daring that would inspire, are linked in a beautiful blending of pathos and intensity about the individual lives of those sturdy men, women and children of '47, who laid the foundation of our western civilization.

While much of the distinction for the settlement of the Valley of the Great Salt Lake in those days when the west was a barren wilderness attaches to the leaders of the Mormon pilgrimage, there is not a man, woman or child who endured the hardships of that memorable journey, who passed through the privations of those early days when existence itself was a supreme test and when community development meant suffering, want and self-sacrifice, but shares justly in the renown that belongs to the pioneering of Utah. Time will add glory to their deeds and honor to their memory.

The men and women who, combining confidence with resolution in the presence of danger—brave and dauntless—undertook the passage of the plains did not assume the hazard of the journey by chance, nor yet were they moved in the pilgrimage by a spirit of adventure. Devotion to religious principles and a desire to enjoy religious liberty were the motives which actuated them, and in their quest they were sublimely courageous.

It is a noteworthy fact that many who braved the hardships of the plains were descendants of old Revolutionary stock—liberty loving and dauntless in the spirit of independence.

Among those reaching the valley of the Great Salt Lake in 1947 was Andrew Jackson Allen, grandson of Samuel Allen, a Revolutionary patriot of North Carolina. Mr. Allen arrived with his family in the month of September. A convert to the doctrines of Mormonism, Andrew Jackson Allen, with his wife, Delilah Andrus Allen, and three children, Pernecy Frances, William C. and Mary, moved in the spring of 1846 from his home in Kentucky to take up his abode with the saints at Nauvoo.

Pernecy Frances Allen Williams, the subject of this sketch, was the oldest of the Allen children, having been born at Wadsworth, Calloway County, Kentucky, January 27, 1842. As a child of five years she witnessed the

persecution of the saints and the stirring scenes about Nauvoo, and with her parents participated in the exodus to Winter Quarters.

The following spring her father, determined to share the fortunes of the church leaders in their invasion of the western country, joined Captain A. O. Smoot's Company of one hundred and was enrolled with Captain George B. Wallace's fifty for the trip across the plains. This company reached the Salt Lake Valley in September, 1847—two months after the arrival of the first band of pioneers.

Early in the year 1848 Mr. Allen was found erecting a log cabin, establishing a home and busily engaged in farming operations at Mill Creek on the then outskirts of the pioneer colony, and for the next three years he was occupied in the task of pioneering Utah, assisting in the establishment of settlements, sharing with the less fortunate his teams, wagons, provisions, seed and grain, and often sending his cattle and wagons to assist the saints into the valley. In 1851 he moved with his family to South Willow Creek (now Draper)—frequently referred to as the home of education), where he located permanently, engaging in farming and stock-raising. During his entire life he was active in public affairs, and in 1857 served as a soldier in guarding against the invasion of Johnston's army. Mrs. Allen passed to the great beyond December 5, 1869, and was followed by her husband, who met an accidental death July 18, 1884.

All the hardships incident to the establishment of a home at Willow Creek were shared by the children of the Allens, and in the household duties much of the responsibility fell upon Pernecy. In her tender years she had experienced the bitterness of persecution, she knew the hot, dusty, dreary miles of the Overland trail; she had felt the pangs of hunger many times, and knew what it was to go without bread for six weeks at a time; she had fared at the family table when meals consisted of wild onions, the bulb of the sego lily, and thistles, and she even knew the flavor of wolf meat. Hers was a rugged, severe training, made so by her very environment, but it equipped her splendidly for her life's work.

Into her girlhood life, in 1856, came Thomas V. Williams, a convert to the faith of her parents, who emigrated from Shrewsbury, England, and located at Draper, engaging in farming and school teaching. The following year Miss Allen was married to Thomas V. Williams. The necessities of her early married life found her equal to every demand. She had learned to card, spin and weave the wool as it came from the sheep, and fashion it into wearing apparel for the members of her family. Her

children well remember her industry as a hand-stocking knitter and her dexterity in the spinning of the carded wool into thread ready to be woven into the famous old-fashioned linsey.

Mr. Williams continued his activities as a school teacher and farmer until 1865. During their residence at Draper Mr. and Mrs. Williams enjoyed the distinction of entertaining the late Dr. John R. Park during his first stop in the Salt Lake Valley.

Removing to Salt Lake City in 1865, they located in the 20th ward, and in 1866 Mr. Williams accepted a position with William C. Jennings, removing with his family to the town of Fillmore, then an outfitting point on the Overland trail to California, where he managed Mr. Jennings' business, later removing to Salt Creek (now Nephi), where he took charge of the Jennings mercantile establishment. In the fall of 1867 he returned to Salt Lake, continuing for some time in the employ of Mr. Jennings. For the next two years they resided in the 14th, 17th and 13th wards, respectively, and in March, 1869, they moved to the 12th ward, locating at 5th East and 2nd South streets, where they resided until Mrs. Williams' death, November 23, 1895.

Mrs. Williams was a faithful, energetic and efficient worker in the Relief Society of the 12th ward and one of the first trustees for the property of the society in that ward. Her later years in life were years devoted to her husband and family. She was a true friend to the needy and a comforter in time of trouble. The record of her life was convincing proof that her happiness consisted not in possessing much, but in hoping much and in loving much. Her abiding faith in the principles of her religion had taught her that hope is not altogether here below, neither love, but the greatest happiness lies above and beyond. After her God her children were her all in this world, and she died firmly believing that her love would rise with her children to another world.

Eleven children had blessed her married life, nine of whom survived her. Her living children are:

Mary D. Williams Daniel, now residing in California.

Eliza F. Williams Ensign, of Salt Lake.

Thomas Allen Williams, of Salt Lake, formerly bishop of the 12th ward.

Emma M. Williams Palmer, of Logan, Utah, engaged in Relief Society work.

Pauline E. Williams Palmer, of Logan.

John Henry Williams, barber, of Salt Lake.

Edward Heber Williams, merchant, of Salt Lake.

Edith L. W. Flynn, of San Francisco, California.

Ethel A. W. Wood, of San Francisco, California.

BIOGRAPHICAL SKETCHES.

Mary Delilah Williams Daniel:—On March 25, 1858, in the little village near the point of the mountain (Draper) the subject of this sketch first saw the light of day. She was the first child that blessed the home of that young pioneer couple, Thomas V. and Pernecy Frances Allen Williams. She attended the public schools and got as good an education as the times afforded. In 1865, when a child of seven, she moved with her parents to Salt Lake City, and later, in 1866, moved to Fillmore and the same year removed to Nephi. In 1867 her father returned to Salt Lake, where she lived until she was married and went to San Francisco, her present home. On September 6, 1902, she was married to William Henry Daniel of Farmington, Utah.

Eliza Frances Williams Ensign:—Second child of the above named pioneer family, like her sister, was born at their pioneer home in Draper, November 16, 1859. She moved with her parents to Fillmore, later to Nephi and thence back to Salt Lake, where she still resides. When a young woman of twenty-six she met and wed Rufus H. Ensign. Mrs. Ensign has not been a public worker, but has devoted her (near three score) years to the duties of a wife and refined mother and her husband and children all call her blessed.

Emma Matilda Williams Palmer:—Was the fourth child of Thomas V. and Pernecy F. A. Williams, having been born two years after her brother, Bishop Thomas A. Williams, March 25, 1869. December 3, 1890, she was united in holy wedlock to Alfred Henry Palmer in the Logan Temple. Mrs. Palmer is a lady of intelligence and energy and has practically been in public life since she was fourteen years of age, having filled some public office or other in the organization of the church for over thirty-three years. Among other positions she has held the position of organist in the first Logan organization, "Daughters of the Utah Pioneers," and is now filling that position in the Wilford Woodruff Camp. Mrs. Palmer is at this writing counselor in the Relief Society of the Sixth Ward of Logan, her present home. Mrs. Palmer is the mother of three sons, one of whom is now serving a mission in Japan.

Pauline Elizabeth Williams Palmer:—Born April 3, 1872, in the twelfth ward, Salt Lake City, the subject of this sketch, daughter of Thomas V. and Pernecy F. A. Williams, remained at the old home until December 23, 1891, when she was married to Franklin Adeo Palmer, in

the Logan Temple. She lived in Logan until 1897, when her husband moved to Eureka, and remained several years, moving to Salt Lake in 1902, when she began a course in hospital nursing, graduating in 1905. The same year she returned to Logan, her present home, and devoted a large share of her life to nursing the sick, in which line she has been very successful and takes great pride in her work, which she considers a divine gift from God.

In early girlhood Mrs. Palmer was a great lover of children and when sixteen years old was counselor in the Primary Association and juvenile teacher in the Sabbath school of the twelfth ward. She is a member of the Wilford Woodruff Camp, "Daughters of the Utah Pioneers," of Logan.

While Mrs. Palmer has been devoting her life to the public service and good, she has found time to be a devoted wife and a loving and tender mother of four children, three boys and one girl. The world is made better by such women as Pauline Elizabeth Williams Palmer having lived in it.

Edith Lavina Williams Flynn:—Daughter of Thomas V. and Pernecy F. A. Williams, was born in Salt Lake City, March 7, 1878. In 1909 she married John H. Flynn at San Mateo, California. Her home was in Salt Lake City until 1908, when she went to San Francisco, her present home. She is a member of the church of her parents, the Latter-day Saints, and is a loving wife and a careful and attentive mother.

Ethel A. Williams Wood:—The youngest of eleven children born to Thomas V. and Pernecy F. A. Williams, was born April 7, 1881, at the old Williams home in Salt Lake City. She lived at the birthplace until 1905, when she moved to San Francisco, her present home. On November 8, 1908, she married Perry W. Wood, with whom she has lived happily to the present time. Mrs. Wood is the mother of three healthy, beautiful children, and fills a position in the noblest of all callings—motherhood.

PERSONNEL OF OUR STOCKHOLDERS.

James H. Mays.—Some of the staunchest and most loyal citizens of Utah are those whom the accident of birth made their place of nativity beyond its borders. The West has drawn to it much of the best blood of the East. These have taken up their abode here, adding new strength to the native sons with whom they work, at the stupendous task of developing its resources.

Such is James H. Mays, who in a few years has come to the front, as one of the commonwealth's most progressive citizens. In this regard he is looked upon and so fully has he become identified with the state's advancement and development that he is a Utahn in very fact.

Mr. Mays was born in a log cabin in the mountains of east Tennessee. In that part of the country to Utah people means East. It was there he received his early education, and later the finishing touches, the best a great seat of learning can give. He learned by labor the expenses of schooling, both common and at the University of Michigan.

It was during his university days that he developed those talents that have brought him to the front in the West. He was among the leaders, having got beyond the common people. There is that about him, always that commands respect, and as a debater he has won the highest possible honors for his alma mater.

Completing his education he came to Utah, and entered the insurance business, as a director of agents for the New York Life Insurance company, in which he had unqualified success. It was while he was thus engaged that his attention was drawn to the great coal fields in the central portion of the state. At once he set about providing means for its development. Confronted with many difficulties he overcame them all and has succeeded in bringing into use one of the greatest coal mines in Utah—if not in the West.

Mr. Mays is a man whom success has not and cannot spoil. The fact that fortune smiled on his endeavors has not caused him to forget the interests of those whose paths through life have been strewn with more thorns than his own. He is still one of the common people, with a heart open to their needs, and with a disposition to never withhold his hand, when its strength will help. He is a retiring disposition. He never pushes himself but keeps right on doing his best in an unostentatious manner. Utah is proud of him, and more than willing to claim him as her son.

When the exodus from Nauvoo occurred, Phebe with her mother were left behind and a year later accompanied Brother Woodruff upon his mission to the eastern States. An incident of this journey is related in her father's history. They were encamped under a tree when a storm was raging. Brother Woodruff felt a strong impression to get up and move his camp. He listened to that inward monitor, as was his constant habit, and moved his family, carriage, and animals to some distance. Scarcely had he accomplished this when a bolt of swift lightning struck the very tree under which they had been encamped and tore it from the ground, uprooting it completely. Little Phebe never forgot the mystic impression made upon her plastic mind by this spiritual prompting and its results—for ever afterwards she was to be influenced by that same guiding spirit.

BIOGRAPHICAL SKETCHES.

DANISH PIONEER FAMILY.

Karen Magrette Christensen:—Wife of Knud Christensen Nelson of Kjelgaarden, Aalborg Ampt, Denmark, she was born November 28, 1803, in Oappelstrup, Denmark. She learned to weave while young, lived at home with her parents and worked at that trade. She married Knud Christensen Nelson in 1829, moved to Kjelgaarden, where they lived about twenty-three years. She was the mother of eleven children, six boys and five girls, three of whom died in their infancy. In the year 1851, she, with her husband, joined the Church of Jesus Christ of Latter-day Saints, they were baptized January 1, 1851. September 5, 1852, she and her husband and eight children left their home in Kjelgaarden, and left Copenhagen December 20, 1852, for Utah. Having a very rough voyage on the North Sea. Her father, who had started on the journey with them, died in the Liverpool harbor, and was taken on land and buried. She was sick nearly all of the journey from Liverpool to Utah. Arriving in Salt Lake City, September 29, 1853, they remained there the winter of 1853 and 1854, and she regained her health. They moved to Bountiful in the spring of 1854, where they bought a farm. Two of her daughters having married and located there. She again worked at the loom and helped make a living, as their means were nearly exhausted from the journey, and helping to emigrate some of the poor from the old country. On the eleventh day of April, 1862, her husband died. She lived to see her eight children married. While visiting her children at Richmond, Cache county, she had a paralytic stroke, while at her daughter's home—Marie Jeffs. She never recovered from it, and on May 10, 1873, she passed to the great beyond. She was brought to Bountiful and buried by the side of her husband.

Christiana Nelson Hogan:—Daughter of Karen Magrette Christensen and Knud Christensen Nelson, was born January 6, 1830, at Kjelgaarden, Denmark. She was living at home with her parents when the gospel was brought to them. She accepted it. She was baptized January 13, 1851, and came to Utah with her parents, arriving in Salt Lake City September 29, 1853. She went to Bountiful and worked for Jesse N. Perking. While there she got acquainted with Gondy Hogan, whom she married December 24, 1853. They lived in Bountiful until 1860, when they moved to Richmond, Cache county, where they made their home. She lived there until 1877, when she, with her husband, moved to Dixie, Washing-

ton county, her husband having been called to help settle that country. She lived at Leeds for a while, and next moved to Orderville and joined the Uniter Order, and lived in that order a while. Later she returned to Richmond, where she lived the remainder of her life. She was a zealous worker in the Relief Society. She was the mother of seven children, two boys and five girls, one boy and one girl having died. She has endured all the hardships of pioneer life. She died November 12, 1904, and was buried by the side of her husband, who had preceded her to the great beyond.

Bergette Nelson Hogan:—Daughter of Karen Magrette Christensen and Knud Christensen Nelson, was born August 5, 1833, at Kjelgaarden, Denmark. She learned to weave in her girlhood days. At the age of eighteen years she joined the Church of Jesus Christ of Latter-day Saints, was baptized January 13, 1851, and came to Utah with her parents. She went to work for Mr. Renels at Bountiful, where she got acquainted with Gondy Hogan, whom she married on December 24, 1853, living at Bountiful until 1861, when she moved to Richmond, Cache county, where they lived until 1877, when they moved down south to Orderville, where she lived until the order broke up. She then moved to Glendale, where she is living at present writing. She is the mother of nine children, five boys and four girls, only two girls are living now. She has endured all the hardships of pioneer life. She has been a counselor and president in the Relief Society, and president in the Young Ladies' Association. These offices she has filled with honor. She is living at the present with her youngest daughter, Charlotte Vienna Hogan Harris.

Mette Marie Nelson Jeffs:—Daughter of Karen Magrette Christensen and Knud Christensen Nelson, was born May 3, 1834, at Kjelgaarden, Denmark. She lived at home with her parents. She joined the Church of Jesus Christ of Latter-day Saints when the gospel was first brought to Denmark, she was baptized January 5, 1851, and came to Utah with her parents. She married Thomas M. Jeffs in 1854, they have lived in Mill Creek, Provo, Goshen, Richmond, Leeds and Orderville. Her husband died January 6, 1882, and was buried in Orderville cemetery. Later she moved to Chesterfield, Idaho, where she lived with her brother Christian for several years, she then went to Bountiful and lived with her sister-in-law on the old homestead. She endured the hardships of pioneer life, and was a zealous Temple worker.

She died April 10, 1910, and was buried by the side of her parents.

Ann Nelson Hogan:—Daughter of Karen Magrette Christensen and Knud Christensen Nelson, was born March 17, 1839, at Kjelgaarden, Denmark. She joined the Church of Jesus Christ of Latter-day Saints in her native land and was baptized March 9, 1851. She came to Utah with her parents and lived at home most of the time until she was married. She was married to Gondy Hogan April 2, 1857. In the spring of 1860 she went to Richmond, Cache county, with her husband to start a new home. After living in Richmond about fourteen years, her husband was called to go to Dixie, Washington county, to help build up that part of the state. They settled at Leeds, where they lived a few years. She was a counselor in the Relief Society at Leeds. They moved to Orderville and lived there a short time. She returned to Richmond, Cache county, where she made her home, visiting her children at times in Idaho. She endured many hardships in pioneer days. She was the mother of nine children, four of whom died young, three boys and two girls survive her. She died October 25, 1907, and was laid to rest by her husband's side.

PIONEER FAMILY OF LOGAN.

Logan's First Family:—One of the two first pioneer families to settle in Logan was that of David Reese, which consisted of himself, wife (Martha) and two children—little girls, Valaria and Sarah Ann. This most important event took place in April of '59. The rest of the pioneer company consisted of Charles Griffith, Sid Dibble, Abe Caldwell and Mrs. Sid Dibble. The town and river got their name from an ox named "Logan," belonging to David Reese, and the circumstance happened in this wise, to use Mrs. Reese's own statement: "In the fall of 1859, Orson Hyde and Ezra T. Benson, Apostles, accompanied by Bishop West of Ogden, were visiting Logan to ordain the first bishop—Preston. While the meeting was in progress in the open air, the above mentioned quadruped roamed near to the gathering and someone hallowed, 'Whoa Logan,' or 'Gee Logan,' and Apostle Hyde remarked, 'That's what we'll name the town!'" An old Indian chief named Logan lived near the site and it has been thought by many that the river and city were named in honor of the Shoshone brave and that idea may have been in Apostle Hyde's mind at the

BIOGRAPHICAL SKETCHES.

time, but the above incident plainly suggested it.

The family of which the historian treats at this time is of the sturdy old Welsh stock.

Sarah Marse Eynon:—The mother of Mrs. Martha Reese, was born at Narbeth, South Wales, 1808. Her father was Sergeant Marse of the Queen's Life Guards, and was stationed in London. She was married when quite a young woman to Richard Eynon and had a family of eight children—five daughters and three sons. The family joined the Church of Jesus Christ of Latter-day Saints in 1849 in Wales, and afterwards came to Utah.

Martha Eynon Reese:—On the 12th day of March, 1833, Mrs. Martha Eynon Reese first saw the light of day in South Wales, and was married to David Reese in 1855 on board ship bound for the new world and Zion, having joined the Mormon church six years prior, 1849. After arriving in Utah the two settled at Willow Creek and in 1859 moved to their new home in Logan, then a barren waste.

David Reese, her husband, served a seven years' mission in Wales and was laboring in that field when he first met his wife. Brother Reese was a prosperous farmer and cattle king and was largely interested in realty. He built the first opera house in Logan, in the new Progress block, on Center street.

Sister Reese is yet a very active woman and still possesses the handsome features of her girlhood, though marked—not marred—by the finger of passing time.

Valaria Reese Andrews:—Valaria, the eldest daughter of Martha Reese, was born in Willard, Utah, May 12, 1856, and married to William Andrews, a wealthy cattleman in Logan, in December of 1873. She was the mother of eight children and passed to her reward well loved by the entire community. A true Latter-day Saint and a true and loved wife and mother.

Elizabeth Reese Roberts:—Sister Martha Reese's second daughter was born December 26, 1862, in Logan, and married Arthur Roberts, a farmer of Logan. Mr. Roberts and family now reside at Afton, Wyoming, where he is largely interested in the sheep industry. Eight children have blessed this happy union and the entire family are now among the respected citizenship of the great commonwealth of Wyoming.

Valaria Andrews Larson:—Valaria Andrews was born in Logan thirty-eight years ago and became the wife of Erastus Larson, a rancher and horseman of Newton, Cache county. Their oldest child, Edith, is seen on the lap of her great great-grandmother, Mrs. Sarah Marse Eynon, in the family group.

Pioneer Monument:—The pioneer monument at Franklin, Idaho, is somewhat of a novelty in the fact that it is not an Idaho Pioneer Monument, but was erected to the memory of the Utah Pioneers who first settled the town. It was made by the Logan Monumental and Stone Company, of Logan, Utah, and contains no names other than those of the Pioneers of Utah.

Ann Cannon Woodbury:—The subject of our sketch is a sister of Utah's greatest statesman, George Q. Cannon, and a daughter of George and Ann Quale Cannon. She was born January 28, 1832, at Liverpool, England. Her parents came to America in 1842 and took up their abode at St. Louis until the next spring, when they moved to Nauvoo. In 1846 they left Nauvoo and came to Utah October 6, 1847.

On February 17, 1853, she was married to Orin Nelson Woodbury at Salt Lake City, and in 1861 the pair were among those called on missions to settle Utah Dixie. They settled in St. George, where she now resides.

During her long, active life, Mrs. Woodbury has accomplished a great deal of good. She has made the clothing for her family, spinning and weaving the cloth and making their straw hats and even making shoes for the babies. Mrs. Woodbury is the mother of ten children, all of whom are living and have families, and has living seventy-three grandchildren and sixty great grandchildren.

Mrs. Woodbury has been an indefatigable worker in church duties, and has traveled thousands of miles for the St. George Relief Society, always doing good service and helping, not only the church work, but individuals in need of help. In 1880 she was called to work in the St. George Temple and has faithfully filled that mission ever since. She always has a strong testimony of the truthfulness of the gospel and the church she believes in. She was president of the Stake Primary Association for twenty-three years and counselor in the Stake Relief Society ten years and president eleven years.

She has been an ardent worker industriously as well as ecclesiastically, being a strong advocate of home industry. She was a member of the state silk commission

for nine years, being very energetic in promoting that industry. She has also done much to advance the bee industry. To conclude, Mrs. Woodbury is one of the kind that build commonwealths, yes, even republics, and empires. She is an honest, industrious, intelligent, healthy and energetic woman.

Margaret Horne Pyper:—Mrs. Horne, the first registrar of the Daughters of the Utah Pioneers, was born in the City of Salt Lake at the old home, 161 West Second South street, on June 12, 1875.

Her parents, Joseph and Mary Shepherd Horne, both of English birth, came to Salt Lake City in the first days of the settlement of the city, her father being a pioneer of 1847 and her mother becoming a resident of the city in 1854.

June 21, 1899, she was wedded to Alexander C. Pyper, son of Alexander C. and Christina Dollinger Pyper.

Mrs. Pyper is a woman of strong personality, accomplished in music and domestic science. She is an ideal entertainer and model home maker, is a power for good among those with whom she associates and has served much time teaching the young. She was a student of the University of Utah.

Mrs. Pyper was one of the first members of the society Daughters of the Utah Pioneers and was its first registrar, holding that office from 1901 to 1904. She worked hard in compiling and filing the registration blanks which form a complete history of the members of this association.

She and her husband moved to California and are now residents of Los Angeles.

Mary Pratt Young:—The first chaplain of the Society of "Daughters of the Utah Pioneers," was born in Salt Lake City September 14, 1853, and was the daughter of the late Parley P. and Mary Wood Pratt.

She was married September 2, 1872, to Royal B. Young and raised a family of eight children, Royal P., Mrs. Louis H. Simms, Mrs. Lester O. Naylor, Mrs. Walter J. Louis, Mrs. Ernest Woolley, Mary E., Harriet and Parley Young.

During her busy life, for she was a leading public spirit and an earnest worker in the various organizations of the wards in which she lived, she has found time to devote to her large family and has been a good and true wife and mother.

She was for many years first counselor of the Young Ladies' Mutual Improvement Association of the old Salt Lake Stake and when that stake was divided and the Granite and others created she became first counselor of the Relief Society of Granite. Of her work in this position the Deseret News has said, "She has endeared herself to all the officers and the members of the stake by her gentle dignity, her executive ability, her wise counsel, her pure and virtuous life and her faithful testimony of the Prophet Joseph Smith and the truth of the everlasting gospel. To know her was indeed to love her and many shall rise up and call her blessed."

After suffering ill health for over two years she passed to her reward on October 25, 1911.

TWO OLD PIONEER FAMILIES.



Hogan, Ann Nelson



Hogan, Bergette N.



Nelsen, Karen M. C.



Hogan, Christiana N.



Jeffs, Mettie N. J.

Norwegian Pioneer Family.



Roberts, Elizabeth Reese



Eynon, Sarah Marsh



Reese, Martha Eynon



Andrews, Valaria Reese

Logan's First Family.



MARY ALICE CANNON LAMBERT FAMILY.



Mary Alice Cannon Lambert.



Leonora E. Lambert Waddell.



Ann T. Lambert Waddell.



Sarah M. Lambert Shaw.



Ann Cannon Woodbury.



Mary Alice Woodbury.



Maria Woodbury Ross.



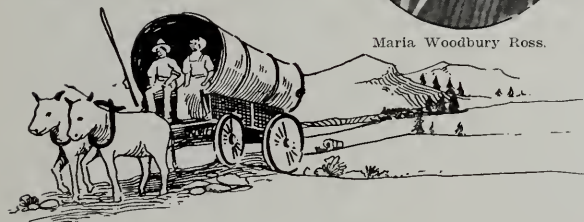
Mrs. F. B. Lambert Woodbury.



Mary Woods Lambert.



Sarah Jenne Cannon.



BIOGRAPHICAL SKETCHES.

LAMBERT-CANNON FAMILIES.

The subject of this sketch is one of the stalwart spirits which the troublous scenes that characterized the early history of the Latter-day Saints tended to develop. Even as the heroism latent in men's natures becomes most apparent in times of war, when surrounding circumstances appeal with force to the courage, patriotism and self-sacrificing disposition of the participants, so also hardship, adversity and religious persecution, such as the Saints during the Nauvoo and succeeding periods of their history were familiar with, are eminently calculated to arouse the noble qualities of the fair sex qualiteis that render Mrs. Lambert conspicuous among her associates who, as a rule, may fairly take rank among the best of womankind.

Mrs. Lambert was born in Liverpool, England, December 9, 1828, her parents, George and Ann Quayle Cannon, being natives of the Isle of Man, who in their youth had taken up their residence in the great English seaport town. She was the second child in a family of six children, her brother, George Q., being the eldest. Being a special favorite with her Grandmother Quayle, a particularly noble and typical old Manx lady, some five years of her childhood were spent in the quaint old town of Peel, living with her ancestor, who sought, and evidently with effect, to impress the child with her own practical and independent ideas—ideas which seem to have since prevailed largely among the women of the Isle of Man, who possess and exercise the peculiar privilege of the elective franchise.

For more than twenty years past she has served as a Temple worker, being among the first called to that labor when the Salt Lake Temple was completed.

As an illustration of the energy and executive ability that have characterized her it may be mentioned that during a great part of her life she has managed her household affairs without hired help, and always been a most hospitable entertainer of friends, besides devoting a large proportion of her time to the charitable work mentioned.

She has made two trips to Europe, being absent four and six months respectively, the time being largely spent in gathering genealogical information.

Of the fourteen children who have been born to her, eleven grew to maturity and married, and nine of them are still living. Her direct progeny also includes ninety-two grandchildren, eighty-four of whom are living, and ninety great grandchildren, eighty-four of whom are living. From now on her posterity will doubtless increase at a greater ratio than ever.

Mary Alice L. Woodbury:—Mary Alice, the eldest daughter of Charles and Mary Alice C. Lambert, was born July 14, 1852, in Salt Lake City, where most of her life has been spent. She was reared in an industrious household, in a strenuous age, and from the time she was able to help, bore her full share of the work, and did it willingly, too, for there is not a lazy bone in her body. Her education was obtained in the district schools and the Deseret University. She was a winsome, attractive girl, and very popular among her associates.

When nineteen years of age she was married to Thomas H. Woodbury, a scion of one of the original pioneers, and has ever since led a very active, useful, public-spirited life. She has borne thirteen children, most of whom are still living. Though now past sixty-one years of age she is still active, as she has been the greater part of her life, in charity work in connection with the Relief Society and other organizations, to which she devotes much of her time.

Leonora E. L. Waddell:—Leonora, the third daughter of Charles and Mary Alice C. Lambert, was born April 7, 1857, in Salt Lake City. She was naturally of a cheerful, happy disposition, and got a good deal of enjoyment out of life in her girlhood days, times in Utah being somewhat less strenuous than the few years preceding her birth. Between attending school and helping her mother in her household duties, her girlhood passed until she was twenty-one years old, when she was married to Isaac M. Waddell, the widower of her sister Ann, who had died about three years previously. Eight children were born to her, seven of whom are still living, and five of them married and rearing families. For the past eleven years her home has been in Teton Basin, Idaho, where

her husband during the later years of his life had acquired extensive landed possessions. Her married children live near her, and her life is largely spent in visiting and caring for them and their children, and in works of charity, to which she takes quite naturally. She is of a most generous, self-sacrificing disposition, and her heart bubbles over in her love for and anxiety to serve her fellows.

Ann T. Lambert Waddell:—Ann, the second daughter of Charles and Mary Alice Lambert, was born November 5, 1854, in Salt Lake City, which was always her home. She was a most affectionate and dutiful girl, and a general favorite among her acquaintances. She was married when nineteen years of age to Isaac M. Waddell, and lived to bear two children, the younger of whom was only six weeks old when the mother died from effects of pneumonia. The babe child died when only ten months old, and the other child followed on reaching the age of thirteen and a half years.

Sarah M. L. Shaw:—Sarah, the fifth daughter of Charles and Mary Alice C. Lambert, was born November 1, 1861, in Salt Lake City, where her home has always been. She was rather an ambitious and high-spirited girl, and developed into a rather forceful, energetic woman. She was married in 1883 to Louis C. Shaw, and has had ten children born to her, nine are still living and three are married and rearing families. She is a model housekeeper, a devoted wife and mother, and delights in entertaining her friends and interesting herself in their welfare.

Maria Woodbury Ross:—Mrs. Ross is the daughter of Thomas H. and Mary A. Lambert Woodbury, she was born November 9, 1874, at Salt Lake City, November 9, 1897, she married E. J. Little and after his death became united to her present husband, Thomas W. Ross, February 11, 1909, and moved with him the next March to Warner, Alberta, Canada, where she now resides. During her entire life Mrs. Ross, like her mother and grandmother, has been a great public worker. She has

BIOGRAPHICAL SKETCHES.

done a great deal of good as a Relief Society nurse and has never turned down a charity case. Such women as these are God's choicest children.

Lily Druce Lambert Woodbury:—Daughter of Charles John and and Lily Harriet Lambert, was born November 25, 1868, at Salt Lake City, and was married May 27, 1891, in the St. George Temple. She has resided in Salt Lake County all of her life, part of the time at the old paper mill, Cottonwood, and at present at 236 Orchard Square.

Mrs. Woodbury is a granddaughter of Mary Alice Cannon Woodbury and possesses many of her grand principles. She has served the public in various ways, she was teacher in the Seventh Ward Relief Society, Salt Lake City, and later filled the position of librarian for the Pioneer Stake Relief Society.

She is the proud mother of a small family of very intelligent boys and girls.

Mary Ann Augusta Woods Lambert:—Born of good parents, Francis C. and Evelyn P. Woods, in 1878, at Malad City, Idaho. Her parent moved to Blackfoot when Mary was five years old, but returned to Malad in 1885. In 1890 the family moved to Ogden, where they took up their permanent residence. Mary met and married Alma Cannon Lambert June 25, 1903, and removed to Salt Lake City, where they resided until 1915, when they went to the Dixie metropolis—St. George—her present home.

Mrs. Lambert is a great lover of nature, poetry and music, and a devoted believer in religion. She has held numerous positions among them Sunday school teacher in the First and Third wards of Ogden for eight years and for some time secretary in the Third Ward Primary. She has served as assistant seamstress of the Relief Society and for years president of the religion class of the Thirtieth ward, Salt Lake City. While busy in church work she has never neglected her family of seven children—three boys and four girls.

Ann Cannon Woodbury:—The subject of our sketch is a sister of Utah's greatest statesman, George Q. Can-

non, and a daughter of George and Ann Quale Cannon. She was born January 28, 1832, at Liverpool, England. Her parents came to America in 1842 and took up their abode at St. Louis until the next spring, when they moved to Nauvoo. In 1846 they left Nauvoo and came to Utah October 6, 1847.

On February 17, 1853, she was married to Orin Nelson Woodbury at Salt Lake City, and in 1861 the pair were among those called on missions to settle Utah Dixie. They settled in St. George, where she now resides.

During her long, active life, Mrs. Woodbury has accomplished a great deal of good. She has made the clothing for her family, spinning and weaving the cloth and making their straw hats and even making shoes for the babies. Mrs. Woodbury is the mother of ten children, all of whom are living and have families, and has living seventy-three grandchildren and sixty great grandchildren.

Mrs. Woodbury has been an indefatigable worker in church duties, and has traveled thousands of miles for the St. George Relief Society, always doing good service and helping, not only the church work, but individuals in need of help. In 1880 she was called to work in the St. George Temple and has faithfully filled that mission ever since. She always has a strong testimony of the truthfulness of the gospel and the church she believes in. She was president of the Stake Primary Association for twenty-three years and counselor in the Stake Relief Society ten years and president eleven years.

She has been an ardent worker industriously as well as ecclesiastically, being a strong advocate of home industry. She was a member of the state silk commission nine years, being very energetic in promoting that industry. She has also done much to advance the bee industry. To conclude, Mrs. Woodbury is one of the kind that build commonwealths, yes, even republics, and empires. She is an honest, industrious, intelligent, healthy and energetic woman.

Sarah Jenne Cannon was born September 11, 1839, at Camden, Upper Canada, where her parents temporarily resided. Her father, Benjamin Prince Jenne, and her

mother, Sarah Snyder, were both of old American families and were both descended from revolutionary soldiers. Her grandmother, Olive Lincoln, was a cousin of Abraham Lincoln. An ancestor, John Jenne, came over in 1623 in the "Little James," of which he was part owner. He later became a member of Governor Bradford's staff.

Her parents were members of the Church at the time of her birth. When she was only two months old they moved back to the States, settling in Indiana, and two or three years later joined the Saints in Nauvoo.

Mrs. Cannon remembers being held up by her father in a meeting at the grove, and seeing Joseph Smith who was preaching. She remembers the Nauvoo Temple, and of hearing a mobocrat in Nauvoo on the 27th day of June, 1844, boastfully say, "Well, we've killed Joe Smith."

With the Saints her family was driven from Nauvoo in 1846. For two years they lived at Winter Quarters and in '48 came to the Valley. On this journey the little girl, not yet nine years old, walked almost all the way beside the wagon. Once while gathering flowers, a wild ox chased her. The family looked on in terror and let down the steps at the side of the wagon. With great presence of mind, however, she threw herself underneath and barely escaped the savage beast.

"The time will come when the civilized man will feel that the rights of every living creature on the earth are as sacred as his own. Anything short of this cannot be perfect civilization."—David Starr Jordan.

"He who influences the thought of his time, influences the thought of all the time that follows. He has made his impress on eternity."—Elbert Hubbard.

"Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work body and soul."—Charles Buxton.

"More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me night and day."—Tennyson.

"Always laugh when you can; it is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence."—Byron.

"The Constitution of the United States was given by inspiration from God."—The Prophet.



Lydia A. Osborn Morris.



Elizabeth Rawson Jackson.



Diana Davis Fife.



Mrs. S. J. White.



Emily P. M. Farley.

GROUP OF PIONEER MOTHERS AND DAUGHTERS.



Miss Jean Hyde.



Rhoda M. W. Carrington.



Stella F. J. Sandberg.



Mrs. F. W. C. Jacobs.



Emily P. Abbott Maddock.

BIOGRAPHICAL SKETCHES.

Dianah Davis Fife:—Was born in Lystine, South Wales, April 11, 1836. Mrs. Fife joined the church with her parents and emigrated to Utah with the first company of Saints from Wales.

The company was seven weeks crossing the ocean and after landing at New Orleans, sailed up the Mississippi and Missouri rivers to Omaha.

Mr. Davis, the father of our subject, died of cholera during the trip up the river and was buried on the bank. Mrs. Fife with the mother and family crossed the plains in George A. Smith's Company and landed in Salt Lake in 1853.

She was married to William N. Fife July 9, 1854, by Heber C. Kimball and moved to Ogden in 1856, going from there to Arizona in 1882, where she was killed by a Mexican in 1884. Mrs. Fife was the devoted mother of eleven children and was faithful and loved by all who knew her.

Eliza Rawson Jackson:—I was born August 31, 1857, at Payson, Utah. My father, William Coffin Rawson, was born January 13, 1832, at Randolph County, Indiana, my mother was Eliza J. Cheney, born August 29, 1837, at Kirtland, Geoga County, Ohio.

My grandparents on both mother's and father's side were born in United States, and both my parents and grandparents were among the first to join the church, consequently they suffered in the trials, privations, drivings and mobing which the Saints endured at that time.

I remember as a child listening to my Grandfather Rawson tell of experiences in the early part of the church. He knew the Prophet Joseph Smith well. My father and mother also knew the Prophet Joseph.

I was married to Aaron Jackson in Salt Lake January 26, 1878. We settled in Ogden and have had nine children born to us, namely, Grace Eliza, Ethel Elizabeth, Mary Vanetta, Aaron William, Samuel, Francis, Zina Geneva, Emma Isabell, Myrtle Florence, Joseph Rawson.

My husband and father helped in all the work incident to the building of a new country. I am a worker in the Relief Society. Our present home is 2355 Madison Avenue, Ogden, Utah.—Autobiography.

Mrs. S. J. White:—Mrs. White is one of the ardent workers of the society "Daughters of the Utah Pioneers"

at Ogden. She is a very respected member of one of the oldest and most respected families of that city.

Rhoda Maria Woods Carrington:—Daughter of John and Frances Saxton Woods, was born March 22, 1824, at Springfield, Illinois.

She married Albert Carrington December 6, 1838, at Hamilton Settlement, Iowa County, Wisconsin.

Mrs. Carrington did Relief Society work in England during 1875 and 1876 and was president of the organization of the Seventh Ward for a long time.

She raised the first crop of potatoes in the state from a small lot of the vegetable she brought with her. As the mother of fifteen children, six of whom are living, she also found time to mother a family of children who had lost their mother soon after leaving Nauvoo.

Stella Frances Jacobs Sandberg:—Daughter of Zebulon and Frances Carrington Jacobs, was born April 4, 1878, in Salt Lake City.

She was married to Carl Ludvick Sandberg, M. D., August 10, 1903, and to this union one daughter, Frances Louise, was born, March 2, 1912.

They lived in San Francisco from 1904 until 1906. During the earthquake of April, 1906, they helped care for those who were injured and needed the care of doctors and nurses.

Mr. and Mrs. Sandberg helped care for the injured from early morning until late at night and then went to their home to save what they could take to the hills, where they stayed for a week.

They lived in Chicago two years, from 1907 until 1909, returning to Salt Lake, where they have since resided.

Mrs. Sandberg has been a teacher in the Primary, Mutual and Sunday school.

Frances Woods Carrington Jacobs:—Daughter of Albert and Rhoda Maria Carrington, was born July 19, 1849, at Salt Lake City.

She married Zebulon Jacobs March 17, 1866, at Salt Lake, and is a member of the "Daughters of Utah Pioneers," a true and devoted worker in the Relief Society.

She was the first child born in the "oldest house in Utah," which now stands in the Hall of Relics, having

been moved from the old Forst Square (Pioneer Park, as it is now called).

She resided almost continuously on the original corner, as her father gave it to her when she was married. She was the mother of five children, four of whom survived her, as did her husband, when she passed away within a few feet of the house she was born in.

Lydia Osborn Morris:—Daughter of John W. Osborn and Mary Rollins Osborn, was born October 18, 1862.

She married Melvin C. Morris at Minersville, Utah, September 15, 1881, and eight children were born to them, seven of whom are now alive.

She resided in Frisco, Utah, for five years and since that time has lived in Salt Lake City, now living at 2403 South Seventh East.

Sister Morris has been a faithful and consistent church worker, having been Relief Society teacher for seven years, missionary in Granite Stake and now doing special missionary work here.

Her grandfather was incarcerated with Joseph Smith in 1844 for rebuking the guards.

Jean Hyde:—Miss Hyde was one of the charter members of the organization of the society "Daughters of the Utah Pioneers." She is the youngest daughter of the founder general of the society, Annie Taylor Hyde.

Emily P. M. Farley:—Mrs. Farley is a pioneer and a descendant of pioneers. She has lived a useful life and raised a family of useful citizens. A woman of faith and truth, generous and industrious, she has been able to accomplish much good and has many kind, beneficial acts to her credit, and in consequence, many good and admiring friends in the community that is blessed by her presence.

Emily P. Abbott Maddock:—The daughter of family of useful pioneers, it naturally follows that the subject of our sketch should, herself, be useful, which she is. She is a very talented lady in the world of music, a member of the church choir and a participant in most of the public functions of the community. She is an enthusiastic member of the society "Daughters of the Utah Pioneers."

HISTORICAL NOTES.

Harriett Ann Thatcher Preston:—Harriett Ann Thatcher Preston, the daughter of Hezekiah and Alley (Kitchen) Thatcher, was born February 11, 1839, on a farm near Springfield, Illinois. From her birthplace, shortly after her parents had embraced the religion taught by Joseph Smith, she went with her father's family to a beautiful farm home near Nauvoo. This new home had been completed and furnished but two years when, in 1846, her father sacrificed it with all his other property in order to fit out a train of wagons, with necessary supplies for the long journey across the plains with the Mormon Pioneers.

The recollections of this great journey, with its perils and adventures, are the earliest and most vivid of her memories. Although her father's train of four wagons was equipped with every comfort possible for such a long wilderness pilgrimage, the exodus from a peaceful home into the wild great West was rigorous indeed for a child of eight. The grave responsibilities of her elders and the hardships shared by young and old alike served to lend her character not only an abiding self reliance and fortitude, but also a permanent interest in the historic events which are now part and parcel of every true history of this enduring proof of what men and women will do in order to worship according to their conscience.

What child-like vividness is added to this history by her own individual recollections: the big "Tennessee Schooners" with her father's three and four-yoke teams of oxen; the "Chicago Wagon" with its pair of spirited horses; the mess wagon, driven by her own mother, with "Bright and Dole," the "biggest oxen" she "ever saw"; the five mares, thirty sheep, five cows, four heifers and the crate of chickens, which were let out at camp to scratch and return at dusk to the crate to roost; the wild gooseberries and strawberries of the river woods; the welcome suppers in the mess wagon when the rain prevented making camp; the choking dust, raised by the many wagons and teams when there was no rain; the "cleaning up" for Sunday rest and religious service; the pretty pebbles gathered each day as the train moved slowly westward, only to be cast out tearfully each night, because the loads were already heavy for the patient

beasts; the terrible fright when a stampeded herd of buffaloes headed for the camp, and were frantically veered with shaking rags and blankets over the embankment of the river where many were drowned; the meeting of Brigham Young on the Big Sandy at noon, with the memory of his shaking hands with every man, woman and child of the large company, of the good news that the Great Salt Lake was the haven and that it was not much farther for weary feet. These are the bits of mosaic which enliven for the inexperienced a story he can never know!

Traveling in Daniel Spencer's hundred, Peregrin Session's fifty and Martin's ten, the sweet news brought by Brigham Young himself, on that, his first return to Winter Quarters, was soon realized, for the company arrived in Great Salt Lake City, September 23, 1847. Pioneer Square, already laid out, flung its high flag pole the stars and stripes; homes were already being built with logs from nearby canyons and rushes from the Jordan bottoms for thatching; and people were preparing for their first winter on that remote frontier.

During the immediate years that followed, the history of Harriett Ann Thatcher is that of her mother. The move to California, the meeting there of William Bowker Preston, the return to Salt Lake filled the next ten years with new adventure. The "gentleman from Virginia" had won her hand, and on February 24, 1858, at Salt Lake she was married, Bishop Thomas Callister performing the ceremony at her father's home in the Seventeenth Ward. The home of their honeymoon was a Big Cottonwood farm, which they were compelled to desert at the time of the "Move South" in the late spring of 1858. Payson held them for only a short time, and then, in company with her brothers and husband, she went to Cache Valley, arriving there in September, 1859.

When she came to the spot which is now Logan, there were only a few half-completed homes, belonging to the Peacocks, the Blanchards, the Dilleys, the Reeses and others,—seven families in all. These men had planted their wheat near Smithfield and had gone north to harvest it, leaving their houses "up to the square." Young W. B. Preston, anxious to have his wife comfortably settle, soon built and completed with the aid of the Thatcher boys, a sturdy log house on what is now the southeast corner of First West and Center Streets, and when Mrs. Preston moved into this new home hers

was the only household in the settlement covered by a roof.

From that day on hers was the life of Logan City. Soon left alone by her husband, who was then Logan's first bishop and was engaged in bringing supplies from California, emigrant trains from the Missouri River or absent on a mission to Great Britain, she spent seven out of the first ten years of her married life without his company. Upon her own initiative, she opened the first school in Logan, was later one of the first presidency of the Relief Society upon its organization, a teacher in Sunday school, the first president of the Young Ladies' Mutual Improvement Association in Cache County and was always active in the work of the community.

She was the mother of four children: Alfred, who died an infant; Alley, wife of Lyman R. Martineau; William Bowker, Jr., and May, wife of O. W. Moyle. These were all born in Logan.

When her husband was appointed Presiding Bishop he moved to Salt Lake City. This was in 1884. There they became members of the Seventeenth Ward, where Mrs. Preston continued her work in the Relief Society, serving in the presidency with Bathsheba Smith. Later she served as a member of the Deseret Hospital Board for one term, and spent much time in temple and other church work. Her home at 74 West North Temple Street, during all the remaining years of Bishop Preston's life, was a model of Southern hospitality into which came many of the most interesting of Salt Lake's early notables.

From her girlhood, Harriet Ann Thatcher Preston possessed a striking personality. Remarkably keen in mind, she early won a reputation, for even in California days she won on a wager a silk dress by out-spelling a far-heralded Eastern orthographer; and her mother's teaching and her own assiduous study enabled her to become an excellent teacher. Widely read, even in old age, she never failed to have a strong opinion on public questions. Always a great lover of books, not one of her children or grandchildren but felt her affection for the many fine volumes she gathered about her. Her interest in the finer things of life exemplified itself in generous self-sacrifice, for even at the expense of her own pleasures she constantly provided means for the education of young men. Vigorous both mentally and physically until long past seventy, she faces the future with the same courage and good cheer which have made her character an inspiration to many less valiant friends.

"When a man begins going down hill, all creation seems greased for the occasion."—Josh Billings.



Larena Fitzgerald Nebeker.



Rosella Nebeker Stokes.



Almira Nebeker Eldredge.



Ida Nebeker Preece.



Mrs. J. L. Nebeker.

NEBEKER AND M'LELLAND GROUPS.



Miss Mary Page Nebeker.



Elizabeth McLelland.



Sarah M. McLelland.



Elizabeth McLelland Stayner.



Larena Nebeker Emery.

BIOGRAPHICAL SKETCHES.

NEBEKER AND McCLELLAND GROUPS

Lurena Fitzgerald Nebeker:—Widow of John Nebeker, and a pioneer of Utah, was born April 25, 1819, in Pennsylvania. She was married to John Nebeker at Reily, Butler County, Ohio. Together they crossed the plains and mountains from Council Bluffs with Captain George B. Wallace's fifty of Captain A. O. Smoot's hundred. They brought with them their family of five children, ranging in age from one to ten years. On September 26, 1847, the party arrived in Salt Lake Valley.

Mr. and Mrs. Nebeker endured the hardships and privations connected with the settling of Salt Lake valley, their family being on a short ration of bread and other accustomed food for months at a time and several weeks they had no bread whatever. Mrs. Nebeker died February 8, 1898.

Among the number who braved the wilderness soon following the first company of pioneers was John Nebeker, his wife, Lourena Fitzgerald Nebeker, and their five children, one of whom was the subject of this sketch. He was a captain of ten in George B. Wallace's fifty and A. O. Smoot's hundred. They arrived in Salt Lake valley September 26, 1847.

Rosella Nebeker Stokes:—In the year 1847, following the memorable one hundred forty-eight pioneers of the first company, a number of other companies took up their journey from both sides of the Missouri River following the dim trail left by that intrepid one hundred forty-eight.

Rosella Nebeker Stokes was the daughter of John and Lourena Fitzgerald Nebeker, and the wife of Christopher Stokes, one of Salt Lake City's early founders. She was born October 3, 1845, during the persecutions in Illinois, Campaign County, and died in Salt Lake City, May 23, 1912. A respected member of the dominant church, beloved by all who knew her. Her entire life was a noble effort for good and a host of friends will ever hold her in loving remembrance.

Almira Nebeker Eldridge:—Is the daughter of Laurena Fitzgerald Nebeker, one of the Salt Lake Pioneers. She was born in this city, March 9, 1850, spending her girlhood days in this valley. She devoted much of her time to the uplifting of Relief Society work.

At the age of nineteen she became the wife of Mr. Frederick Baker Eldridge, wedding taking place on June 4, 1869, in this city. This happy family was blessed with

nine beautiful children, six of whom are still living. Mrs. Eldridge has now twenty-nine grand children.

Ida E. N. Preece:—Mrs. Preece was the daughter of Mrs. J. L. Nebeker, and a half sister of Mrs. Almira N. Eldredge and U. S. Marshal Quill Nebeker.

Mrs. J. L. Nebeker:—Mrs. Nebeker is one of Utah's earliest pioneers and was the mother of a large and respected family. Her son, John L. Nebeker, filled a very honorable position in the presiding Bishop's office for some time.

Mary Page Nebeker:—Was born September 9, 1878, at Falula Springs, Laketown, Rich County, Utah.

Her father, William Perry Nebeker, crossed the plains in 1847, driving an ox team, and taking a prominent part in the early development of Salt Lake City, until 1870, when for the second time, he became a pioneer this time of Bear Lake Valley. He was a member of the Legislature of Utah, not only when it was a territory, but when a State, also.

She has filled several positions in a religious capacity to her credit—as secretary, librarian, treasurer, and teacher. Loyal to the pioneer parents, who gave her birth and name, she lives to bless and comfort others, to uplift her fellow creatures and fill her days with usefulness. In fact Mary Page Nebeker is a typical daughter of the Utah Pioneers, who ever tries to live in the sunshine of truth, right, charity, and purity.

Elizabeth Murphy McLelland:—Elizabeth Murphy McLelland, daughter of Patrick Murphy, and Elizabeth Summerville Murphy. Born August, 1824, and married Thomas McLelland at Rutherglen, Scotland, February, 1842.

Her husband died here May 12, 1890. She was the mother of eleven children—a pair of twins, a boy and a girl. She helped to raise six children of her son Edward, whose wife died. She was a true home-maker and mother—all that the name implies. Her talents were many—a beautiful seamstress. She was destined to come to this country to do the work for her people. She gave up her home, parents, brothers, and sisters—all she held dear to her—for the Gospel's sake, and remained faithful to the end, leaving a testimony to her children of the truthfulness of the Gospel. She died at her home in Farmer's Ward, on the 12th of April, 1900, surrounded by her children.

Sarah Murphy McLelland:—A daughter of Bishop Thomas McLelland and Elizabeth Murphy. Born August 9, 1858. Born in the 7th Ward, Salt Lake City, Utah, ten days after our people returned from camping on Provo Lake, after Captain Sidney Johnson's army had marked through our city and camped at Camp Floyd.

I am a twin—my mate, Edward M. McLelland, deceased.

I attended Franklin S. Richard's school. At ten years of age, I went to live with my sister, Mrs. C. W. Stayner, in Farmington, Davis County, residing there about four years, attending school. We then moved back to the city, to the 20th Ward, and lived there about three years, where I attended Carl G. Maeser's school, then returned to live with my parents in the 7th Ward. On the 12th day of May, 1876, our family moved to our farm on Third East and Eleventh South—it was then called the Big Field. Lived there for five years, then moved to my present home, 1828 South State, Farmers' Ward.

Elizabeth Murphy McLelland:—Wife of Charles W. Stayner, was born January 3rd, 1850, in the 1st Ward, Salt Lake City, Utah.

She was the daughter of Bishop Thomas McLelland and Elizabeth Murphy. She was married October 28th, 1868, in the Endowment House, by Daniel H. Wells.

In 1880, she accompanied her husband on a mission to England, assisting him in his missionary labors. When released, accompanied by her husband, she visited the British Isles, looking up the genealogy of her parents.

She was a most lovable woman, having high ideals, fond of music, and literature, a devoted wife, an excellent housekeeper, hospitable, and possessed of great charity, a lover of peace. To me, an ideal woman and sister.

Sarah Lurena Nebeker Emery:—A daughter of William Perry and Sarah Ivins McKean Nebeker, was born April 20, 1875, at Lake Town, Rich County, Utah. She resided at Lake Town until 1880, when she moved to Salt Lake City, where she lived for five years, then moved back to Lake Town, where she resided until fourteen years of age, when she again moved to Salt Lake City, where she has lived ever since.

June 2, 1901, she became the wife of W. L. Emery and three children blessed this union. Mrs. Emery is a home woman, spending all of her time in the care of her home and children.

"Don't blame people for what they don't know."—Clover.

BIOGRAPHICAL SKETCHES.

MOYLE FAMILY GROUP

Philippa Beer, a daughter of William Beer and Elizabeth Cook Beer, born December 13th, 1816, at Devonport, Devonshire, England, was the eldest of a family of nine children. Her brothers and sisters were named Henry, Charles, James, William, Dinah, Elizabeth, Henrietta and Ebenezer. The father, William Beer, was born February 29th, 1788, and was the son of William Beer, born in 1763, both of whom were born in Devonport, Devonshire, England. Their mother, Elizabeth Cook Beer, the daughter of William Cook and Philippa, his wife, was born May 31st, 1793, in Devonport, Devonshire, England. Her father was also born in Devonport, Devonshire, England, in 1765.

In the year 1834, when Philippa was 19 year old, she married John Rowe Moyle, of Cornwall, who was a stonecutter and mason and had worked under Philippa's father in the building of the great Plymouth breakwater, in the employ of the government.

In the year 1851 they became acquainted with and were converted and baptized into the Church of Jesus Christ of Latter-Day Saints. At this time, in 1851, their family consisted of themselves and nine children.

Elizabeth Wood Moyle:—Was born December 21, 1839, at Brownley, Illinois. She was married to James Moyle (who died at Salt Lake City, December 8, 1890), at Salt Lake City, July 22, 1856. Mrs. Moyle lived in the Fifteenth Ward for a while and then moved to the Eighteenth Ward, where she died May 26, 1908.

She took an active part in the Relief Society, acting as teacher and an officer of the Fifteenth Ward, and as a teacher of the Eighteenth Ward. She was also a member of the "Daughters of the Revolution."

Although she spent much time in church work, she never neglected her family of fourteen children of whom James H., Oscar W., Bertha M., Ida, Stephen and Louise are still living.

Mary E. Snyder Wood:—Was the daughter of Mr. and Mrs. Peter Snyder, born at Ernestown, Ontario, Canada, Nov. 25, 1823. She married Daniel Wood at Kingston, Canada, March 9, 1824. Mrs. Wood lived in Nauvoo before coming to Utah, while there she became well acquainted with the Prophet Joseph Smith. She experienced and endured many trials and hardships, in Ohio, Missouri and Illinois. Crossed the plains in President Young's second company. In 1848 she came to Bountiful, where she spent the remainder of her life. The Woods farm was the third taken up in Bountiful. Mrs. Wood adopted two children and was the mother of seven. She was

always an active hand in Church affairs, especially in the Relief Society work. She died, April 25, 1892, at Bountiful, Davis County, Utah.

Ida Moyle Van Cott:—Ida Moyle Van Cott, is the wife of Ray Van Cott, a prominent lawyer of Salt Lake City. She is the daughter of James Moyle and Elizabeth Wood Moyle and was born in Salt Lake City on the twenty-fifth day of September, 1873. She is the mother of five children, all of whom are living. In church and social circles, she is well known for her loyalty of purpose and her deep affection for her friends. The high quality of her character and her unselfish devotion, mark her as a true friend and loving wife and mother.

Bertha Moyle Gray:—Bertha Moyle Gray, is the wife of the late Andrew John Gray, and daughter of James Moyle and Elizabeth Wood Moyle. She was born in Salt Lake City on the 15th day of May, 1865. She was married January 31, 1889, and is the mother of five children, James Moyle, Bertha May, Andrew Scott, Adrian John and Oscar Walton, all of whom are living. She has lived in Salt Lake City all her life, her parents first settling in the 15th Ward and later moving to the present family homestead. She has been active in the Sunday School and Relief Society, was first counselor in the Mutual Improvement Association of the 18th Ward, Historian for three terms, Secretary for one term and is now Chairman of the Relic Committee of the Daughters of the Pioneers. She is loved by all who know her.

Louise Moyle Silver:—A daughter of Elizabeth Wood and James Moyle, was born May 11, 1881, at Salt Lake City. She was married to James Watson Silver April 25, 1906, at Salt Lake City, and three children have been born to them, viz: James M., Louise and Joseph M.

PROMINENT LADIES OF PIONEER STOCK NO. 3

Nicoline E. Farr:—Nicoline Erickson Farr was a daughter of Niels and Mary Olson Erickson. She was born September 27, 1838, in Onsa County, Norway. She was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints, September 22, 1852. The following year she and her sister Caroline bade goodbye to parents, brothers and sisters, home and country, and started for Utah, the gathering place of the Saints. Sister Nicoline became a plural wife of Lorin Farr, by whom she had six children—three sons and three daughters.

She was an expert spinner and weaver of flax. For many years she was an active member of Ogden Third Ward Relief Society. She died as she had lived—a true, faithful Latter-day Saint.

Elinore Farr Wortherspoon:—Well worthy of place in the Album of the Daughters of the Pioneers is the name of Elinore Farr Wortherspoon. She is a daughter of Lorin and Nicoline Erickson Farr. She was born April 2, 1865. On the 26th day of October, 1882, she was married in the Endowment House, Salt Lake City, to James Wortherspoon, who at the present time holds the exalted position of President of the North Weber Stake of Zion. Sister Elinore is the mother of seven children. She was the first treasurer of the organization of Daughters of the Pioneers of Weber County, and now holds the position of registrar. She is an ideal wife and mother, a lover of her home and family.

Celia Ann Hatch Woolf:—Was born March 19, 1856 at Lehi, Utah. Daughter of Lorenzo and Catherine Keren Hatch. She lived at Lehi, Utah, until 1863, when her father was called to Franklin, Idaho, to preside as Bishop. She was married to John A. Woolf, April 10, 1876, in Salt Lake City.

Mrs. Woolf lived in Hyde Park, Utah, after her marriage and assisted very much in the church organizations. She acted as counselor in the Y. L. M. I. A. for two years and was secretary in the Relief Society until she was forced to give up all public work because of ill health. She is the mother of four daughters, Catherine W. Hammond, Bertie Aldwia Boke, Ethel Bull, and Eva Savona.

Mrs. C. A. Hatch Smart:—Mrs. Smart is the sister of Celia Hatch Woolf and a daughter of the well known Hatch family of Utah.

"More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain for me night and day."—Tennyson.

"Always laugh when you can; it is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence."—Byron.

"The Constitution of the United States was given by inspiration from God."—The Prophet.

"Faith makes all things possible."—Brigham Young.



Phillipa Beer Moyle.



Elizabeth Woods Moyle.



Mary Snyder Woods.



Ida Moyle Van Cott.



Bertha Moyle Gray.



Loulsa Moyle Silver.

MOYLE FAMILY GROUP.



PROMINENT LADIES OF PIONEER STOCK.



Noline Farr.



Elenora Farr Wotherspoon.



Celia A. Hatch Wolf.



Mrs. C. A. Hatch Smart.

HISTORICAL NOTES.

Lurena Fitzgerald Nebeker:—Widow of John Nebeker, and a pioneer of Utah, was born April 25, 1819, in Pennsylvania. She was married to John Nebeker at Reilly, Butler County, Ohio. Together they crossed the plains and mountains from Council Bluffs with Captain George B. Wallace's fifty of Captain A. O. Smoot's hundred. They brought with them their family of five children, ranging in age from one to ten years. On September 26, 1847, the party arrived in Salt Lake Valley.

Mr. and Mrs. Nebeker endured the hardships and privations connected with the settling of Salt Lake valley, their family being on a short ration of bread and other accustomed food for months at a time and several weeks they had no bread whatever. Mrs. Nebeker died February 8, 1898.

Mrs. Nebeker was the mother of thirteen children, nine sons and four daughters, of whom four sons and one daughter preceded their mother across the dark river. The living children are William Perry Nebeker, the well known citizen of Salt Lake; Aquila Nebeker, President of the last State Senate; Mrs. Rosella N. Stokes, at whose home she died; Ira and Aaron of Laketown, Rich County; Ashton of Tuba City, Arizona; Mrs. Prescinda Richards of Los Angeles, California, and Mrs. Almira Jane Eldredge of Granger.

Besides these children she leaves fifty-eight grandchildren and thirty-four great-grandchildren.

In a sketch of Mrs. Nebeker's life published in the Tribune on July 4, 1897, the following occurs:

"Mrs. Lurena Fitzgerald Nebeker, wife of John Nebeker, courageously met all the requirements of pioneer life. She was very industrious, economical and thoroughly practical. In making homespun cloth, stocking yarn and other needed articles, she was hardly excelled by any other woman. Being unusually benevolent, many others would have been less comfortable but for her exertions and charitable dispensations to the needy. But few women have quietly sent a trusted son with pieces of meat and other necessities to destitute families in times of scarcity more than she has done. In later years she has often been accosted by apparent strangers and told of some kind acts to them in times of destitution. Once she took cloth, with thread, buttons, etc., to make a pair of breeches for a fatherless boy whose torn clothes did not hide his nakedness; found the widowed mother engaged in prayer, and the family, on seeing the new material mentioned, had reason for thinking that their supplications on that cold morning had been promptly answered.

Mary Ann Oakley Taylor:—Was the daughter of Ezra Oakley and Elizabeth DeGrott, was born at Flat Lands, Long Island, New York, March 20, 1826. She received a common school education, accepted the gospel at the place of her birth at the hands of the late President John Taylor, early emigrated to Kirtland, where she became an intimate associate of the Prophet Joseph Smith, his brother Hyrum and their families, was present at the meeting when the mantle of Joseph Smith rested upon President Brigham Young, which so greatly impressed her that it lived vividly in her memory until her death.

In 1845, she married President John Taylor, in Nauvoo, and in the year 1847 was one of the sturdy pioneers, walking most of the way to these valleys, where she shared in the hardships, privations, sufferings, and joys of the saints incident to early pioneer life.

She is the mother of five children, to-wit:

Henry Edgar, born Dec. 26, 1849, Salt Lake City, living at Ogden, Utah.

Mary Elizabeth, born Jan. 30, 1854, Salt Lake City, died January 16, 1859.

Brigham John, born Aug. 8, 1858, Salt Lake City, living at Salt Lake City.

Ida Oakley Whitaker, born Sept. 6, 1860, Salt Lake, living at Salt Lake City.

Ezra Oakley, born May 20, 1863, at Salt Lake City, living at Salt Lake.

She is the grand mother of 16 children and the great grandmother of 9 children.

She was considered one of the most beautiful women of her day, she was gentle, sweet, high minded, modest, retiring, graceful, womanly, withal prayerful, a model housekeeper, and carried to her death a personal pride for neatness, cleanliness and dignified appearance rarely maintained by one her age, even to the day of her death active and able to help herself. She knew her place and kept it, was loyal to the Lord's anointed, faithful and consistent to her death, and passed away without suffering, as was her desire, at the ripe age of 85 years, Sept. 5, 1911.

Rosella Nebeker Stokes:—In the year 1847, following the memorable one hundred forty-eight pioneers of the first company, a number of other companies took up their journey from both sides of the Missouri River following the dim trail left by that intrepid one hundred forty-eight.

Among the number who braved the wilderness soon following the first company of pioneers was John Nebe-

ker, his wife, Lourena Fitzgerald Nebeker, and their five children, one of whom was the subject of this sketch. He was a captain of ten in George B. Wallace's fifty and A. O. Smoot's hundred. They arrived in Salt Lake valley September 26, 1847.

He harvested the first ripe grain in Utah and planted the first apple tree that ripened its fruit. He was assistant marshal of Salt Lake City in 1849 and was in charge of the company that founded Fort Supply, October, 1853. He served in the Utah Legislature from Green River County in 1854, and 1861 settled in Washington County, having been called to that mission. In 1868 he helped to found the Southern Utah Mercantile Association and became a director of the same. He was probate judge of Kane County. He served in the Constitutional Convention and Utah Legislature from Lake Town, Rich County, in 1872, where he had latterly settled. The name is well known all over the state and as highly honored and revered as that of the great pioneer himself, in many sections, where best known.

Rosella Nebeker Stokes was the daughter of John and Lourena Fitzgerald Nebeker, and the wife of Christopher Stokes, one of Salt Lake City's early founders. She was born October 3, 1845, during the persecutions in Illinois, Campaign County, and died in Salt Lake City, May 23, 1912. A respected member of the dominant church, beloved by all who knew her. Her entire life was a noble effort for good and a host of friends will ever hold her in loving remembrance.

Her husband, Christopher Stokes, was born December 19, 1830, at Trowbridge, Wiltshire, England, and came to Utah when a young man of seventeen. They were married November, 1864. Before the advent of the railroad, Mr. Stokes was a teamster and did a great deal of freighting for the Bannock mines in the Salmon River country. He was with Godbe, Pitts Company for seventeen years and crossed the plains with Moses Daily's train, which was loaded with paper for the Deseret News Company. He was one of the Echo Canyon heroes and helped to build the fort at Provo after the move south.

Mary Ann Parker Richards:—Daughter of John Parker and Alice Woodacre, was born November 4, 1839, in Chaidgley, Lancastershire, England.

After the death of her mother she, with her father, brother and sister, came to America. As the voyage across the ocean was made in a sailing vessel they were nine weeks on the water. Going direct to Nauvoo, Illinois, they arrived there in the fall of 1845 and during

HISTORICAL NOTES.

their residence of nine months in this place her father was ill with chills and fever.

From there they moved to St. Louis, leaving Nauvoo at the time of the exodus. The day they left, the house they lived in was riddled with bullets by the mob.

When they reached St. Louis, her father had only fifty cents in money, but by going into the soda business with others was enabled when they left in the spring of 1852 to obtain a good outfit for himself, and assist others in preparing to emigrate. Mary Ann was baptized in St. Louis at the age of nine years.

Their company was about six months making the journey by ox team from St. Louis to Salt Lake Valley, where they arrived in the fall of 1852.

She was married to Samuel Whitney Richards in Salt Lake City, February 14, 1855, and was the mother of ten children.

In 1895 she accompanied her husband to the Eastern States and remained with him while he presided over that mission from then until 1897. Here as at home she made many friends by her beautiful example of self sacrifice and devotion to the cause they represented.

She died at the family residence, 457 Fourth avenue, Salt Lake City, on December 20, 1914.

Rintha Pratt Douglas:—The subject of this sketch—Rintha Pratt Douglas—was born in Salt Lake City on the 5th day of July, 1862. She is a daughter of the first pioneer of Utah, the late Apostle Orson Pratt, Sr., and Marion Ross. She passed through many of the trials of the early settlers of Utah. She attended the public schools of Salt Lake City and passing from the grades entered the University of Utah and continued her studies there for three years.

After leaving the University she became a scribe in the Church Historian's office and held this position until she was twenty years of age, when she married James H. Douglas, of Ogden, Utah, who is a descendant of Richard Douglas and Elizabeth Wadsworth, pioneers of 1852.

She remained in Ogden about six years, when her husband was called on a mission to the Southern States. During the time he was on a mission, she returned to Salt Lake City and lived at her parents home, but immediately after the return of her husband from his mission, they, with their three children, returned to Ogden, Utah, and have since made that city their home.

Mrs. Douglas is the mother of six children, four daughters and two sons. As their family grew, their oldest son J. Orson Douglas was called and filled a three years

mission to Germany. Mrs. Douglas has very great faith in the Gospel as revealed in this latter day through the Prophet Joseph Smith. Her strongest attributes are, her love of home, her family and Utah's people.

Mrs. Douglas for two years was Chairman of the Finance Committee of the Daughters of Utah Pioneers of Weber County. Also has held the position of Treasurer of the Daughters of Utah Pioneers of Weber County for the past two years and was re-elected on February 26, 1916, to serve as Treasurer for the ensuing two years.

Her present address is 2632 Madison Avenue, Ogden, Utah.

Jane Eliza Woolf Bates:—Daughter of John Anthony and Mary Lucretia Hyde Woolf, was born August 8, 1873, at Hyde Park, Cache County, Utah. She lived here until the spring of 1887, when she with her parents and other pioneers moved to Canada and settled where Cardston was afterwards founded. On September 8, 1890, she was married to Ormus Ernest Bates and they have lived at Cardston ever since.

Mrs. Bates has been Secretary of the Alta Stake Relief Society since the Stake was organized in 1894, and previous to that time was secretary in a local Relief Society, and in the Sunday School, and Young Ladies Mutual Improvement Association from the age of fourteen. At the age of fourteen years she taught the first public school in Cardston, and taught three terms in all.

She is considered a clever needle woman and has taught classes in fancy work, loves nature and art, has been successful in growing many varieties of beautiful flowers suitable to the cold climate, and has taken an active part in church and social affairs, amateur theatricals, etc.

Nine children blessed the union of Mr. and Mrs. Bates, four sons and five daughters, all living, ranging in age from three to twenty-four years. There names are, Ada Jane born March 26, 1892, Ormus Ernest born March 28, 1894, Mary Lillian born November 3, 1895, John Orville born December 20, 1897, Leland W. born June 18, 1900, Hugh Molen born February 12, 1903, Wanda Lisle born July 24, 1905, Grace Byrdine born April 23, 1909, and Roberta Mildred born January 7, 1913.

Zina Alberta Woolf:—The daughter of John A. Woolf and Mary L. Hyde, was born in Cardston, Alberta, Canada, Dec. 17, 1887. She lived here until 1908, when she moved to Salt Lake City, where she still resides.

Miss Woolf, like her mother, has done extensive work in the Church organizations, having served on the Alber-

ta Stake Board of Sundays Schools and Mutual Improvement Association and on the Ensign Stake M. I. A.

She is a graduate of the State University with an A. B. Degree and a Special Certificate in Elocution. At the present time and since 1912 has taught English and Elocution in the High Schools of the Church and State.

Mrs. Woolf has worked extensively in Relief Society organizations, having filled the office of President in each branch she resided.

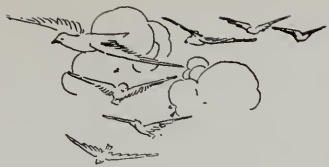
Besides working untiringly in her calling in the Relief Society, Mrs. Woolf assisted her husband in his duties as Patriarch in the Alberta Stake and after her return to Utah she did extensive genealogical work for her kindred dead.

Her life was one of faithful service to her large family and her Church.

Rachael M. Middleton:—Rachael is the daughter of Charles F. and Martha C. Browning Middleton. Both her parents and grandparents were among the early pioneers of Utah. Her father with his parents passed through all the troubles of Missouri and Illinois. He was baptized by the Prophet Joseph Smith in the Mississippi River, March 20, 1842, and came to Utah in the fall of 1852. Her mother came two years later, October 2, 1854. Her father and mother were married and eleven children were born to them, eight boys and three girls. Rachael being the seventh child and third daughter.

Rachael received her education at the public schools and Weber Academy. She is an active worker in the church. She was a member of the Weber Stake Sunday School Board when Thomas B. Evans was Superintendent, and enjoyed that labor for five years, when she was called to act as first counselor to the President of the Young Ladies Mutual Improvement Association of the Weber Stake. Mrs. Middleton held this office until the division of the three Stakes when that disorganized that board, and then she was called to act as Treasurer of the present Mutual Board of the Weber Stake. Besides this office, she is the Corresponding Secretary of the Ogden Organization "Daughters of the Utah Pioneers."

Margaret C. Sharp:—Daughter of Thomas and Helen Sharp Condle was born in Clackmauna, Scotland, November 19, 1839. Mrs. Sharp with her parents emigrated to Utah and settled in Salt Lake City in 1852. Mrs. Sharp with the family passed through the grasshopper war of 1854 and 1855, which brought them close to starvation. Margaret C. Sharp married Joseph Sharp who died at Willow Springs when on his way as captain of freight train to Salt Lake City.



Barbara E. Morris Jones



Mary M. Morris



Winnifred Morris Tibbs

PIONEER ELIAS MORRIS' GROUP



Harriet Young Morris



Jane Leone Ashton



Marion Adelaide M. Cannon



Effie W. Morris Ashton



Katherine Vaughn Morris



Mary L. Walker Morris



Effie M. Ashton Kjar

BIOGRAPHICAL SKETCHES.

PIONEER ELIAS MORRIS' GROUP

Mary Lois Walker Morris, a daughter of Mary Goodwin and William Gibson Walker, was born May 14, 1835, at Leek, Staffordshire, England. September 5, 1852, she became the wife of John Thomas Morris, who died February 22, 1855, at Cedar City, Iron County, Utah. In May, 1856, she married Elias Morris, a brother of her former husband, and he died March 17, 1898, at Salt Lake City.

She lived in Leek, England, until 1837, then moved with her parents to Manchester. February 18, 1850, the family sailed for America on the Josiah Bradley and landed in St. Louis May 2, 1850, having been nearly three months on the journey. They lived in St. Louis three years and started across the plains for Utah, where they arrived in 1853, and lived in Salt Lake City until 1855, then moved to Cedar City, where they lived until 1860, then returned to Salt Lake City, where they remained.

Mrs. Morris is Chaplain of Company H, Ogden Daughters of Utah Pioneers. She has been a teacher in Sunday School at intervals of sixty years, and worked in the Relief Society during the same period. She was President of the Primary Association of the 15th Ward, Salt Lake City, for twelve years from 1883 to 1895, and acted as second counselor to Mrs. C. C. Cobb in the Primary Association of Salt Lake Stake for four years.

Having had some gift for singing she was a member of the choir of 15th Ward under William D. Williams and T. C. Griggs and a member of the Tabernacle choir about 1867 or 1868 under Brother Sands.

She was baptized at Pendleton, England, about 1846 by her father, who, with his wife, first heard the Gospel in 1840, while Brigham Young was presiding in the British Isles. The Manchester branch were holding their meetings in a cellar and when Mrs. Morris was about ten years old she would go alone to the meetings after dark, about a mile from home. She remembers hearing such men as P. P. Pratt, Orson Pratt and Orson Spencer, who were laboring in England about that time. Although so young she had a testimony of the Gospel and felt that she could lay down her life for the Gospel sake if necessary.

While living in St. Louis working for means to cross the plains, she was employed as housemaid in the home of Dr. William Crowell, who carried on a correspondence with Orson Spencer on Gospel subjects, and which were afterwards published under the familiar title of "Spencer's Letters." This Dr. Crowell and wife were con-

ducting a female seminary and he was a very refined and devout gentleman. It was his custom to call in all help every morning for scriptural reading and prayer.

She crossed the plains in Joseph W. Young's Company and walked most of the way. Mrs. Morris is the mother of nine children, five of whom are living, viz.: Mrs. E. T. Ashton, Mrs. George M. Cannon, Nephi L. Morris, George Q. Morris and Katharine V. Morris.

Marian Adelaide Morris Cannon:—Marian Adelaide Morris Cannon is the daughter of Elias Morris and Mary L. Morris. She was born on the 26th of February, 1861, in Salt Lake City. From her childhood she has been modest and unassuming. She became the wife of George M. Cannon, December 26, 1884, the ceremony being performed at Salt Lake City. Sister Cannon is the mother of nine children, all of whom are faithful members of the Church of Christ. She has been President of Forest Dale Relief Society for a number of years, and under her able leadership the organization has attained to front rank. Mrs. Cannon is a most exemplary wife and mother, a help in every time of trouble.

Katherine Vaughn Morris, a daughter of Elias and Mary Lois Walker Morris, was born April 10, 1876, at Salt Lake City.

She has lived in Salt Lake City all her life and has always been very actively engaged in church work, where she has worked in the Primary, Sunday School, Religion Class, Young Ladies' Mutual Improvement Association, and the Relief Society.

Miss Morris received her education in the public schools of Salt Lake City, at the L. D. S. U. and the Kindergarten Department of the University of Utah. Since that time she has taught some along those lines.

Effie Walker Morris Ashton, a daughter of Elias and Mary Lois Walker Morris, was born January 10, 1859, at Cedar City, Iron County, Utah. She was married to Edward T. Ashton April 4, 1879, at Salt Lake City, and eight children were born to them, two sons died in infancy. The children living are Edward M., Elias Conway, Marvin O., Raymond J., Effie M. Kjar, and Jane Leone Ashton.

She lived at Cedar City until fourteen months old, then moved to Salt Lake City with her father, who was called by President Brigham Young to work on the temple, and has lived here ever since.

Mrs. Ashton worked in the Mutual Improvement Association when it was first organized about 1875, and

later worked in the Relief Society and at the present writing (September 1, 1916) is President of the Fifteenth Ward Relief Society. Also one of the teachers of the Parents' Class in the Sunday School of the same ward.

She has spent her time at home, caring for her family with the exceptions of the duties mentioned above. She loves home and the duties therein and thinks it is an inestimable privilege to be a mother and when she looks at her eleven grandchildren with bright intellects, sound, clean bodies, she feels that nearly forty years of service to her family have not been in vain.

Effie Morris Kjar, a daughter of Edward T. and Effie Morris Ashton, was born January 9, 1889, at Salt Lake City. She was married to Joseph E. Kjar at Salt Lake City and two daughters, Laverne and Lois, have blessed this union.

Mrs. Kjar has always worked in the ward organizations of the church and for some time has been a teacher in the Religion Class and Young Ladies' Mutual Improvement Association, and is still engaged in the same.

She is a loving wife and mother and is striving for the advancement of her home and children. She has some musical talents and has belonged to the ward choirs most of her life.

Jane Leone Ashton, a daughter of Edward T. and Effie Morris Ashton, was born March 25, 1897, at 633 West First South, Salt Lake City, where she lived until four years of age, when she moved with her parents to their present home, 803 West First South.

She is an active worker in the ward, being a teacher in the Sunday School and also working in the Young Ladies' Mutual Improvement Association and a member of the ward choir.

She is a graduate of the L. D. S. High School and while there received high honors in Art, Needle Work, and Domestic Science. At the present time she is studying art with an ambition and desire to make a mark for herself in the world of art.

Harriet Young Morris, a daughter of Willard and Harriet Hooper Young, was born February 25, 1865, at Cascade Locks, Oregon. She became the wife of Nephi L. Morris at Salt Lake City, where she still resides at 70 West First North, June 5, 1907, and five children have been born to them.

Mrs. Morris is a home lady, having spent most of her time at home taking care of her home and children.

HISTORICAL NOTES.



LOGAN'S COLLEGES

The beautiful little city of Logan, nestling at the foot of the grand Wasatch Mountains, is one of Utah's principal educational centers, a college town.

Standing on the brow of the foot hills and overlooking the grand Cache Valley which forms a part of two states is the Utah

State Agricultural College.

As an institution for the farmers, the State School could not have been better located than at the County Seat of Utah's greatest Agricultural County.

The school has grown and increased in popularity year after year until it stands an equal to any school of the kind in the union. We Utahns are proud of our schools and not the least of all, the State School here mentioned.

The recent president of the institution, Dr. Widsøe, has been installed as President of the University of Utah. He has done much to bring the school up to it's present excellency. Dr. Peterson, the present incumbent, was one of Dr. Widsøe's ablest assistants and the friends of the school look to see it proceed on it's onward course.

The buildings here shown are the College from two front views and four of the class rooms.

Utah's great Pioneer was also a great friend of



education—he built schools and temples; factories and workshops. When casting around to locate a great educational institution his judgment chose Logan, and there he founded that institute of learning,

The Brigham Young College.

After years proved that his judgment was not misplaced for the school grew and thrived and was indeed a great blessing to a section of a state whose physical, moral, and spiritual growth has been second to none in the country. The College City has a very valuable adjunct in the Brigham Young College.

The buildings represented are the Nibley Hall built and presented to the school by Presiding Bishop Nibley and the Library Building or Office and Library Building.

THE KNITTING INDUSTRY OF UTAH

Twenty-one years ago, E. T. Lloyd the founder and manager of the Lloyd Knitting Mills entered the employ



of his brother-in-law, J. A. Hendrickson the originator of the knitting industry in Utah, and sought diligently to learn all the details of the business. Like most enterprises, that develop to the public weal and universal good, its humble beginning was fraught with discouragements and obstacles overcome only by untiring energy and persistent effort.

A few years later Mr. Lloyd became one of the owners and managers of the original enterprise known as the Cache Knitting Works of Logan. In January, 1908, he removed to Salt Lake City and established the Lloyd Knitting Mills now operating so successfully at 30 Richard St. Mr. Lloyd has the distinction of being the oldest knitting factory operator in Utah and is bringing to his flourishing business every modern improvement that can be brought by extended research coupled with a broad experience.

The Lloyd Knitting Mills are thoroughly equipped with the most modern electric, automatic machinery



known in this industrial art, and recent devices are being continually installed for the perfection of the industry.

Most of the Utah factories have established the easier method of cutting their knitted underwear and other articles from the manufactured web but the Lloyd Knitting Mills have sought to perfect the lamb knit system and all their high grade garments are knit into shape to exact measurements required, thus preserving a perfect shape and symmetry that is enduring. The comfort derived from the shapeliness preserved by this superior process of knitting and the durability obtained by superior yarn in which there is no substitution of inferior material, makes the Lloyd Knitting Mills stand pre-eminent in the production of highest grade of underwear, sweaters, shirts, hose, and all kinds of knitted accessories.

The Lloyd Knitting label is becoming recognized throughout the North, West, South and East as representing the best in material, workmanship and durability, thus bringing to our City and State, not only evidences of prosperity, but a good name maintained by the Lloyd standard of excellence, their slogan of honesty and their motto, "The Golden Rule."

Mr. Lloyd believes in the rule taught by Utah's Great Pioneer, "Have your clothing beautiful but let it be the work of your own hands—Home made."



TRANSFORMATION:—Evolutions Wrought by Utah Pioneers

THE LLOYD KNITTING FACTORY.



Office and Salesroom



One Section of Operating Room



Part of Knitting Department



Part of Finishing Department

THE CACHE KNITTING WORKS

EDITORIAL.

THE HANDCART PIONEER MOTHERS.

There have been many journeys, but no such journey as this! A thousand miles of waste stretched before them. The sun rose in the east and ran its course, and they passed along without a sight of human habitation. Mile after mile of billowy plain, mile after mile of sagebrush upland, and the eye could catch no sign of human kind or home. The wild animals of the plains, and savage Indians as wild as they, alone watched the weary march. Only a trail, slightly worn, for few had passed that way, pointed out the path their weary feet must take. Onward, ever onward, as day followed day and week followed week, cheered only by the thought that each step brought them nearer to their journey's end. No covered van drawn by straining oxen or spring-seated vehicle took from them the burden they must bear.

A handcart propelled by calloused hands, contained their earthy all, yet on and on over hill and vale they toiled along, thankful for the strength that bore them up, with praises to God upon their lips, and hope that could not die within their hearts of hearts.

The journey of the handcart immigrants to the Utah valleys stands unrivaled in the history of mankind. The Pilgrim fathers sought a new land, but the winds of heaven filled the sails of the Mayflower and bore them onward. The handcart immigrants step by step walked every weary mile. The Pilgrim fathers found a land blessed by summer showers and leaf trees. The handcart immigrants toiled over a treeless waste, and at the end found a desert, and all the weary road, knew, that but a desert they would find.

And what a band they were. Stronghearted men were there, but tender women were there as well. And oh, what women they were! Many of them clasped in their arms, the child whose faltering feet could not essay a step, while tugging at their skirts, were those of older growth, who yet required the cheering smile, or cheering word to keep them on the way.

Behind them was home, and all that word implies, before them was an untried life, amidst a waste mankind had never since the dawn of time attempted to tame. Behind them was the smiling, vernal land, beyond them the barrenness of the desert, and trials as yet unknown. And yet they did not falter. Timid by nature, yet these women put fear behind them, that they might fortify hearts that were less stout than theirs, and at nights, when beside the campfires they sat with savages watching with covetous eyes their scanty belongings, they crooned to infant ears the lullaby that lulled to sleep beneath the raftered roof. Weary the way, and yet they must go on.

Sickness wracked frames, and yet they could not falter. Saddened their hearts, yet still they forced a

smile. What tender memories of the home, now far behind, filled their hearts, who can tell? Still they sang the songs of Zion as oft as evening came, and cheered the downhearted as oft as morning rose. Though their temples throbbed with pain, their hearts were true and strong. God bless the memories of the Handcart Mothers. A nobler band never trod the earth! Few yet remain who made the weary journey, and soon these will pass away, but if the example of noble fortitude can work its charm, their daughters will carry it on, transmitting to future generations, the eternal glory of Utah and the West.

PERSONNEL OF OUR STOCKHOLDERS.

Judge Wm. M. McCarthy:—The state of Utah for a series of years has been fortunate in having the services of a man of sterling worth and mature judgment in its highest court. That man is Judge Wm. M. McCarthy, the past chief justice of the Supreme Court.

During the years Judge McCarthy has occupied the bench there has been no adverse criticism of his official acts, and both bar and laity join in paying tribute to his honesty of purpose and adherence to what he deemed to be right and just before the law.

Judge McCarthy is of pioneer stock. His parents were among the early settlers of the state, his mother has a double right to have her name and picture in a volume sacred to the memory of the pioneer women of Utah. His father was one of the leading citizens of the central part of Utah, being fully identified with its development from the first.

The judge may be said to be country bred. His young days were spent at those tasks common to a new country that hardens a man's physical makeup and fits its possessor to be capable of meeting any circumstance and conquering it.

Beginning the study of law, he brought to his task all the vitality of a sturdy young manhood, and was soon one of the leading practitioners before the courts of the state.

So conspicuous was his success, and so sound his judgement and knowledge of the law, that his political party won outside of the bar of the capital city, and elected him to the supreme bench, and at the expiration of his term re-elected him, without difficulty to the same position.

Judge McCarthy is personally a very approachable man. He is Democratic in his tastes, and there is nothing of the snob about him. A stranger would never pick him out as the chief justice of a great commonwealth, for in manner he has not the polish that usually goes with the position, but he has ever upheld the great dignity of the great office he holds. The respect accorded him, is for the sturdy citizen who ever has the right before him and who hews as near the line as it is possible.

Judge McCarthy is an example of the class of manhood, pioneer stock produces. Utah is proud of producing such and as long as the state can claim the character of manhood he represents, its place in the sisterhood of commonwealth is secure.

James H. Moyle:—From one of the old time pioneer stocks, as well and favorably known as any in the State,

both from their ableness in public life, their honesty and integrity and also their loyalty to the church they had chosen to adopt as their faith. James H. is a very creditable son of that worthy sire. We clip the following from the "History of the Bench and Bar of Utah":

Residence, 411 East First South street; office, Deseret National Bank Building, Salt Lake City. Born September 15, 1853, in Salt Lake City, Utah. Son of James and Elizabeth (Wood) Moyle. Married November 17, 1887, to Alice E. Dinwoodey. Educated in the public schools of Salt Lake City; graduated from the University of Utah; attended Literary Department, University of Michigan, for two years; graduated from Law Department, University of Michigan, in 1885, with degree of LL.B. Admitted to the bar of the Supreme Court of Michigan, 1885; Utah, 1886; United States Supreme Court, 1892. From 1885 to 1893 in partnership with F. S. Richards & Moyle. Later for a short period member of the firm of Richards, Moyle & Richards. From 1896 to 1899 in partnership with John M. Zane and George P. Costigan, under the firm name of Moyle, Zane & Costigan. In 1905 formed partnership with Ray Van Cott, under the firm name of Moyle & Van Cott, which continues to 1915. Specializes in corporation and commercial law. Attorney for Consolidated Wagon & Machine Co., Home First Insurance Co., National City Bank, Salt Lake City, and others. Assistant City Attorney of Salt Lake, 1885-1886. Deputy County Attorney of Salt Lake County, 1885-86. County Attorney of Salt Lake County, 1886-1890. Member of Utah Legislature, 1888. Director and President Territorial Reform School, 1888-93. During the last hours of Democratic Legislature of 1899 was made caucus nominee for United States Senator by a large majority of the Democratic members, of whom there were an overwhelming majority in the Legislature, but, owing to the previous deadlock, which was not entirely broken, no Senator was elected. Democratic candidate for Governor of Utah, 1900 and 1904. Member of Utah State Bar Association.

At the last state election Mr. Moyle ran on the Democratic ticket for United States Senator and came very near defeating the most powerful man the opposition could possibly bring against him. He deserves as high honors as his constituents can give him and some day he will get them.

Daniel Harrington:—Residence, 1975 South Seventh East Street; office, Top Floor, Utah Savings & Trust Building, Salt Lake City. Born March 15, 1860, in American Fork, Utah. Son of L. E. and Mary (Jones) Harrington. Married March 17, 1886, to Leonora Taylor. Received his early education at American Fork district school; graduated from Brigham Young Academy, Provo, in 1881; received degree of LL.B. from Law Department, University of Michigan, in 1891. Admitted to the bar of Utah, 1890. Engaged in the general practice of law in Salt Lake City to the present time. Member firm of Harrington and Sanford from 1891 to 1896. Among important cases engaged in: Defended Ben Egginton, charged with murder, getting a manslaughter verdict; East Mill Creek water case, which contained 400 defendants; Wetzel vs. Kirk, sheep case, and Fairclough vs. Utah Foundry Co. Superintendent, public schools, Sevier County, Utah, 1881-5. Assistant District Attorney, Salt Lake county, 1895-6. Republican candidate for Congress, 1894. Member of Salt Lake City Commercial Club, 1912. Republican, but principally earnest advocate of political equality and independence.

EDITORIAL.

"DAUGHTERS OF THE UTAH PIONEERS."

The object of this society is to perpetuate the names and achievements of the men and women who were the pioneers in founding this commonwealth; by preserving old landmarks, collecting relics, establishing a library of pioneer historical matter, securing unprinted manuscripts, photographs and all such data as shall aid in perfecting a record of the strong character, pure life, and heroic deeds of the pioneers; by seeking to promote and carry out the objects and purposes which the pioneers had in view when they sacrificed all that they possessed and turned their faces to the West to seek homes in these mountains.

By commemorating the advent of the pioneers into the barren wastes of Utah, and such other days and events as are important in the history of the early days:

By reviewing the lives of the pioneers, teaching their descendants and the citizens of our country the lesson of faith, courage and patriotism, and

By creating a spirit of union and fellowship among the posterity of the pioneers.

This society holds meetings once a month, generally the twenty-fourth of each month, as the pioneers entered this valley on that day, and their purpose is stated above.

The workings of the society will be better understood if the programs and some of the subjects treated at their meetings, theatricals, balls, etc., are given, as follows:

A program by the family of Wilford Woodruff.
Johnson's army.

A social: Reminiscences from Original Pioneers.

Readings from first volume of Deseret News.

Pioneer Women Writers and Workers and Musicians.

A Handcart Company program.

Pioneer Hymns and Their Origin.

The Legends of Indians in Utah.

Relations of Pioneers and Indians in Peace and War.

At each of the gatherings there is appropriate music—that is, music resembling that of the pioneers. And in the theatricals they try to have conditions and customs just the same as the pioneers passed through while

on the plains and while settling this (then) barren valley.

This organization has an annual Social Ball, at which they dress in the fashions of the pioneer times, and as it was not uncommon at that time, they pay their tickets with potatoes, grain or some kind of produce. They also have refreshments as they used to, such as composition tea, buttermilk, etc.

An annual occurrence on the twenty-fourth of July (Pioneer day) the organization has a general gathering of the remaining pioneer band at Salt Lake, and take great pains to make the visits of all just as pleasant and happy as possible, and bearing all the expenses of such events.

There is must that the ladies are doing to perpetuate and emulate the names and characters of not only the first company, but all who followed up to the tenth day of May, 1869, when the last "overland company" arrived in Salt Lake Valley. We hope to place in print, in a form valuable and interesting, the most, if not all, of their grand and glorious undertakings, so that the same can be preserved by individuals and in a collective sense. To this end we again invite the hearty co-operation of all the ladies.

OUR ADVANCE SHEETS.

The reasons for issuing our work in this form are manifold. First: It has been suggested by some of our lady friends that the form of a magazine would be a very convenient way to send their picture to friends abroad, especially sons and husbands in the missionary field, as their portrait would be accompanied with a brief historical sketch. Secondly: It eliminates the necessity of a second and succeeding volume, as those having the work in this form can bind them into volumes to suit themselves, and if we follow the suggestion of President Smith and "see all of them," our work would be so large that we could not possibly encompass it in one, two or even a half dozen volumes, and we intend to follow closely the suggestion. In the third place, it is our intention to give publicity in this form to much historical matter that we could not possibly bind into a book such as we purpose to give to our customers in the shape of an album of not less than 150 pages, contain-

ing 250 or more choice portraits of Daughters of the Utah Pioneers and Their Mothers. There will be no item in the magazine form but will be valuable historical matter and of especial interest to the society whose indorsement we are fortunate to possess. There are many other reasons for the magazine, some of which will suggest themselves to our readers without mention here.

The "Advance Sheets" will be issued at different times, not at regular intervals. Whenever we have one form of the book (32 pages) on the press, we shall add other sheets, of the character mentioned above, and thus make, and issue a number, or part, of the "Advance Sheets." The various sets will not be numbered, but will be known as "First Advance Sheets," "Second Advance Sheets" and so on, up to the number of five sets (160 pages), when they can be bound into a volume if so desired.

Ladies, we invite your co-operation in this matter, and feel convinced that by giving it to us we can become one of the best and most interesting mediums of preserving historical data in the state. The aim, it appears to us, is a most worthy one. Help us to accomplish it.

There is nothing we can do for the furtherance of the aims and objects of the society, "Daughters of the Utah Pioneers," that we will not use our utmost efforts to accomplish.

We hope that every lady eligible to become a member of the society—whether they are now enrolled or not—will look upon this work as "our work" and not the work of "The Western Album Publishing Co." and speak of it and act towards it in that spirit.

Hoping to become acquainted with many, if not all, of the numerous thousands who should appear in these columns, we are, most obediently your servants,

THE PUBLISHERS.

In speaking of the daughters of Utah a gentleman—a pronounced non-mormon—said: "They are 'The Elite of the Earth'."

In speaking of Utah's womanhood, President John Taylor said they were "Truth, Virtue, Intelligence and Faith united."

The Mormon creed: "Mind your own business."



THREE OF UTAH'S TEMPLES ERECTED BY
PIONEERS.

FIRST OFFICERS GRANITE STAKE RELIEF
SOCIETY.



Kathrine A. Brockbank.

Emma Smith Woodruff.

Mary Pratt Young.

HISTORICAL.

LUCY MACK SMITH

Lucy Mack Smith:—Mother of Joseph Smith the Prophet, was born July 8, 1776, at Gilsom, Cheshire County, New Hampshire, the daughter of Solomon Mack and Lydia Gates. Lucy was the youngest of eight children, four of whom were girls. Her father, Solomon Mack, had just attained his majority when the war between France and England, which grew out of disputed North American territory, was proclaimed. He entered the British army, and had two teams in the service of King George II., employed in carrying General Abercrombie's baggage, and was present in 1758, at the engagement on the west side of Lake George. He was engaged more or less in military pursuits until 1758, when he was discharged, and married an accomplished school teacher, Lydia Gates, the mother of the subject of this memoir. She was the daughter of Nathan Gates, a wealthy man, living in East Haddam, Conn. She was of a truly pious disposition, and had an excellent education, which peculiarly fitted her for the duties of a preceptress to her children, especially at a period when schools were rarities in the half cleared and thinly settled districts. Lucy profited by the talents and virtues of her mother. January 24, 1796, she was married to Joseph Smith, and received from her brother, Stephen Mack, and John Mudgett, his partner, in business, a marriage present of \$1000. Her husband owned a good farm at Turnbridge, on which they settled. The fruits of this marriage were seven sons—Alvin, Hyrum, Joseph, Samuel H., Ephraim, William and Don Carlos; and three daughters—Sophorona, Catherine and Lucy. In 1802, Lucy Smith, with her husband, moved to Randolph, Vermont, where they opened a mercantile establishment. Mr. Smith here embarked in an adventure of gensang, to China, but was robbed of the proceeds, and was much involved thereby. To liquidate his debts, he had to sell his farm at Turnbridge, to which he had then returned, and to use his wife's marriage present, which till then had remained untouched. From Turnbridge they removed to Royalton. They remained there a few months, and then went to reside at Sharon, Windsor county, where Joseph the Prophet was born. They again returned to Turnbridge and Royalton successively, but, in 1811, their circumstances having much improved, they quitted Vermont for Lebanon, in New Hampshire. Here their children were all seized with the typhus fever, though none fatally, and Joseph was afflicted with a fever sore. When health was restored to the family their circumstances were very low, and they

returned to Vermont, and began to farm in Norwich. The first two years the crops failed, and the third the frost destroyed them, which determined Mr. Smith to remove to the State of New York. His wife and family did not remove until he had made preparations for them in Palmyra. Here the whole family set themselves industriously to repair their losses, Mr. Smith and his sons to farming, and Mrs. Smith to painting oil cloth coverings for tables, and were so prosperous that in two years they were again comfortably situated. After four years had elapsed, they removed to Manchester. In the alternate scenes of adversity and prosperity, the subject of religion was a constant theme with both Mr. and Mrs. Smith, though the former never subscribed to any particular sect. Both were occasionally favored of the Lord with dreams or visions of the approaching work which he was about to commence on the earth, which prepared them for the mission of their son Joseph, and the important part they were destined to take in it. Lucy Smith and several of her children, joined the Presbyterian body, in the year 1819, but after Joseph had received the first visitation of the angel, and had communicated the matter to his parents, she manifested intense interest in it, and from that time her history became identified with the mission of her son. She and her husband were baptized in April, 1830, and she removed to Kirtland, Ohio, in 1831, with the first company of Saints, where she rejoined her husband who had previously gone there in company with his son Joseph. Brother Smith was several times torn from his wife by the enemies of the Saints, and unjustly imprisoned, but she manifested on all such occasions a calm assurance that all would end well. In 1838, all the family set out for Far West, Mo., a tedious and unpleasant journey, mostly through an unsettled country. They remained in Missouri until the extermination of the Saints from the State, participating in their numerous trials. On the occasion of the last arrest of her sons Joseph and Hyrum in that State, by the mob, in October, 1838, and when a court martial had decided to shoot them and others, she and her husband could distinctly hear the horrid yellings of the mob, which was encamped a short distance from their house. Several guns were fired, and the heart-broken parents supposed the bloody work was accomplished. Mother Smith thus describes these moments: "Mr. Smith folding his arms tight across his heart, cried out, 'Oh, my God! my God! they have killed my son! they have murdered him! and I must die, for I cannot live without him!' I had no word of consolation to give him, for my heart was broken with-

in me; my agony was unutterable. I assisted him to the bed, and he fell back upon it helpless as a child, for he had not strength to stand upon his feet. The shrieking continued; no tongue can describe the sound which was conveyed to our ears; no heart can imagine the sensations of our breasts; as we listened to those awful screams. Had the army been composed of so many blood-hounds, wolves and panthers, they could not have made a sound more terrible." Joseph and Hyrum were not shot at that time, but were carried to Richmond, by way of Independence, and thence to Liberty. At their departure from Far West, the heart-stricken mother pressed through the crowd to the wagon containing her sons, exclaiming. "I am the mother of the Prophet; is there not a gentleman here, who will assist me to that wagon, that I may take a last look at my children, and speak to them once more before I die?" With her daughter Lucy, she gained the wagon, and grasped Joseph's hand, which was thrust between the covers and the wagon-bed, but he spoke not to her until she said: "Joseph, do speak to your poor mother once more, I cannot bear to go until I hear your voice." At this he sobbed out: "God bless you, mother"; and while his sister Lucy was pressing a kiss on his hand, the wagon dashed off.—From Jenson's Biographical Encyclopaedia.

Flora Diana Bean Horne:—Was born in Provo, Utah. November 14, 1871, in an adobe house at the foot of Capital Hill, on which now stands the Maeser Memorial Building.

To a certain knowledge of little bare-footed Flora that hill was once covered with many stones, beautiful blue-bells, Indian paint brushes, sego lilies and thousands of prickley pears.

Many times did this little child run to mother to say, "Mamma, the good men with the pretty hats are coming," meaning President Young and his brethren. From early childhood she learned to love and respect those leaders.

When about four years old Flora's parents moved to Sevier County, where her mother lived on a homestead farm for three years and then moved to Richfield. Her father, Aunt Emily and Aunt Mary joined the Prattville Order, one mile east of the farm.

They all moved to Richfield and Brother Bean became Probate Judge, and being desirous of educating his children, he fixed up one room of the court house as a school room and hired Dennison Harris as teacher. He always

HISTORICAL NOTES.

said, "Education is capital on hand, get all you can in all the ways you can."

George Washington Bean was an 1847 pioneer, son of James Bean, and was born April 1, 1831, near Quincy, Illinois. Like his illustrious namesake, he was ever heroic in defending right and truth, at the risk of his life. He was head of a large family, three wives and thirty children. He was a teacher and thirteen of his girls and boys have been teachers. He would often read history, the Bible, literature, etc., around the campfire while his friends played cards and told wild west stories. In Nauvoo he worked on the temple and received his endowments there at the age of fifteen years, being a man over six feet tall. He acted as guard under Stephen Markham and in February, 1846, helped the first pioneer company across the river. On October 4, 1847, he arrived in Salt Lake Valley with the family of William Casper, a Mormon Battalion boy.

He brought his father's family on September 4, 1848, and they moved to Provo in 1849. He became Indian interpreter and risked his life many times to plead for peace with the Indians. The different government, state, county and ecclesiastic offices held by him are too numerous to mention here, among them, however, is first United State Deputy Marshal under Marshal Haywood, and Surveyor in Utah and Nevada. He went with Governor Brigham Young on several exploring expeditions, and on one of these located Fillmore as capital of the Territory of Utah. Among the important church offices held were Presiding Bishop in Sevier Stake and Counselor to President W. H. Seekmiller of that Stake. Brother Bean died in Richfield December 9, 1898.

Mrs. Horne's mother is Elizabeth Baum Bean, the daughter of Jacob and Agnes Harris Baum. She was born in Chester County, Pennsylvania, January 27, 1834, came to Nauvoo in 1842 and to Utah in 1852. Her mother died in Council Bluffs in 1846, leaving Elizabeth the executive head of the house. While she had little chance for schooling, her industrial education was perfect. Jacob Baum was an expert farmer and a professional weaver and Agnes was a splendid housewife and seamstress. Thus Elizabeth could drive six yoke of oxen while her father held the prairie plow could cook a delicious supper and make her own clothes.

They raised much of their own hemp, flax and wool; colored, spun and wove it into beautiful fabrics.

On January 6, 1853, she married George W. Bean at Provo and raised nine children, the tenth one dying in infancy. She was indeed a helpmate to her husband,

being able to do any kind of work. When Eliza R. Snow organized the Relief Society of Sevier Stake she chose Elizabeth B. Bean as president. Mrs. Bean said she had no education, she was too busy, she was too timid to work in the public, etc., but Sister Snow brushed all excuses away and said, "You are the woman. Will you do your best?" She did her best and during the twenty-two years of arduous labor she helped to organize Relief Societies, Young Ladies' Mutual Improvement Associations and Primary Associations through the Stake, started the storing of grain and the silk industry in Sevier Stake. With such parents there is no wonder that their children have executive ability.

After leaving the public school Flora, with seven others of the family attended the Sevier Stake Academy at Richfield for two years; then began to teach (at the age of seventeen) a mixed school at Aurora, twelve miles from Richfield. At the age of eighteen she became matron of the Manti Latter-day Saints Seminary with A. C. Nelson, Superintendent of Public Instruction, as Principal of the school. After two years there she taught two years in the public school at Richfield and one year at Kanab. Being a natural teacher, the school work was a pleasure. Before her school started each year Flora would snatch a few weeks' work at the Brigham Young Academy and Summer School, always grasping opportunities.

At the age of scarcely thirteen years, Flora was asked to be a Sunday School teacher. She refused, and her father sent her back to accept the position, saying, "Never lose an opportunity to develop in the church and kingdom of God, my child." She became teacher, organist and later chorister, also in the Mutual Association.

She was church organist for eight years, and chorister for one and a half years, being one of the first two women choristers in the state to lead a mixed choir.

She taught in one of the first Religion Classes organized by Dr. Karl G. Maeser and many others since then.

At the age of fourteen, being almost grown, was made second counselor in the Primary Association of Richfield Second Ward. Later Flora was made Stake Secretary of Young Ladies' Mutual Improvement Association and then second counselor to President Annie C. Thurber of the same. Three different times she was chosen Goddess of Liberty by the city, the churches, and the county. In all this public life the home work was not neglected with such a splendid mother.

On August 1, 1894, Flora D. Bean was married to Joseph Leo Horne at the Salt Lake Temple. Joseph was the son of Joseph S. and Lydia A. Weiler Horne. Joseph L. taught at the Brigham Young Academy at Provo three years and then went back to Cornell University at Ithaca, New York, taking his wife and infant daughter, Leola, with him. They have had six beautiful children, four of whom are living.

In August, 1903, they came to Salt Lake City, where Brother Horne took the chair of mathematics in the Latter-day Saints University. Mrs. Horne became a member of the Daughters of Utah Pioneers and has been active ever since in the work. Together they pioneered the (Lund School for Boys), but Mrs. Horne's health failed and they resigned.

Mrs. Horne was chosen an aide in the Mutual Improvement Association of Granite Stake in 1908, which position she still holds. She has held various positions in the Daughters of Utah Pioneers, Assistant Secretary, Treasurer, First Counselor to Lillie Wolstenholme, Second Counselor to Zine Young Card. At present is doing the press work as well as a deal on the relic committee in preserving relics and histories of pioneers. Mrs. Horne has assisted in organizing societies of Daughters of Utah Pioneers at Richfield, Monroe, Manti and Provo. She is also a life member of the Genealogical Society and working on the (Town History) committee and has done much family historical work.

Ester Ricks Wilson:—Mrs. Wilson is a native of Utah, born October 28th, 1862, she was the tenth daughter of Joel Ricks and Sarah B. Fiske Ricks. She received her education at the district schools and being the youngest daughter, she assumed the duty of caring for her aged parents during their life time. After the death of her father she married Joseph E. Wilson in 1888, and moved to Salt Lake City accompanied by her mother, who passed away the same year. She was a great sufferer from inflammation of the eyes, which for several years threatened her with blindness, after treatment for two years by eye specialists, without relief, she was entirely cured by prayer of faith, through administration of others. She is a devoted mother and kind and helpful friend to all in need. She still resides with her family at Logan.

Catherine Wells:—Daughter of Squire Daniel H. Wells, and Mrs. Lydia Ann Alley Wells. Miss Wells is an artist of considerable ability.

HISTORICAL NOTES.

SARAH ANN PETERSON LUND

Sarah Ann Peterson Lund (from the Relief Society Magazine):—The wife of President Lund, Sarah Ann Peterson-Lund, is the eldest daughter of President Canute Peterson and his wife Sarah Nelson Peterson. She was born in Lehi, January 4, 1853. Her father had left the expectant mother to go upon a mission to Scandinavia, in December, 1852. He was on the ocean, off the New Foundland coast the night of January 4, in a terrific storm, doing his strenuous part at the pumps to prevent the distressed ship from sinking. After hours of superhuman effort he was released for a little rest. Throwing himself on his bunk he fell asleep at once, and was transported on the magic carpet of dreamland to his cabin in the Wasatch mountains. He saw his wife in her bed of recent delivery, saw the tiny baby girl who lay beside her on the pillow, also saw all the others in the room exactly as they were then engaged, and he lifted up his heart and rejoiced before the Lord. He wrote home the full account of this dream before ever he heard a word of news concerning the same.

Sarah Peterson was the merriest, keenest witted, best beloved girl in the village of Lehi. She early showed that finely balanced character which won the respect as well as the admiration of her associates. She inherited the quick wit of her father, the wisdom and sweetness of her mother's spirit, and added to it a reticence all her own. She never sought friends nor friendship for she had no need; in her own home, her own family, and her own town she was sought by everybody else. Her infectious laugh, her brilliant sallies, and her instant repartee made her the sparkling center of her social universe.

She was married to Anthon H. Lund on the 2nd of May, 1870, and with home and children there developed a devoted consecration of her whole powers of mind and body to husband and family. So completely has this lovely woman absorbed herself in her home, so tenderly devoted has she been to her children that she has gradually slipped out from public gaze, happy in her home seclusion, content to be the center of life to her family and intimate friends.

Sister Lund accompanied her husband to Europe, in 1909, but suffered so much with the changing diets and ship malaise that the recollection is a nightmare rather than a joy. She rarely goes from home, an occasional visit to her family and old friends in Sanpete, breaking the sweet monotony of her busy sequestered life. When

"Aunt Sanie" comes to town in Ephraim, the fatted calf is killed, and the clans gather from far and near.

The heart of her husband has found so pure, so peaceful a haven in her tender ministrations that he too loves to be close to the home circle. And only their own best friends know how perfect is that ideal life, how convincing its appeal, how satisfying are its joys. A perfect housekeeper, a trained cook, and a dignified gentle lady in every sense of the word, she yet gives the wheel of merry conversation around the table or by the fireside so keen a twist, so jolly a flip, that gales of laughing punctuate every discussion and add zest to every recital. Withal, she has supreme native intelligence. Like her mother, she is filed with the spirit of wisdom and integrity. It is a pity that her presence is not possible in the public councils of the women of this Church. For rarely has a more gifted and abler mind been given to woman. She seldom errs in judgment, and is the soul of loyalty and discretion. She moves with a gentle dignity and speaks with a quick sympathetic responsiveness, kindling in those about her the desire to say and to do the best that in them lies. Small wonder, then, that her husband and children regard her with a devoted love and profound admiration. Her sons are well known citizens of Utah, Professor Anthon C. Lund being the famous Provo musician and leader; another son being the popular physician, Dr. H. Z. Lund; another a lawyer, H. C. Lund, and another is the Church Historian, A. William Lund; her one daughter, Eva, also a musician, is very much like her mother, and is a joy to the whole family. The children of Sarah A. Lund are: Anthony C. Lund, born 25th February, 1871; Henry C. Lund, born 13th April, 1873; Sarah H., born 19th June, 1875; Dr. Herbert Z. Lund, born 17th January, 1877; Gamite, born 19th September, 1879, d; Othniel, born 27th February, 1881; A. William, born 10th August, 1886; George Cannon, born 5th March, 1891; Eva, born 11th April, 1893. Sister Lund is loved by all who know her, and has not an enemy in the world. Her influence over her husband has been of the best and finest type of womanly sympathy and womanly devotion. What her hands hath found to do, in her own sphere, she hath done with her might.

Mary Ann Stearns Winters:—Was born in Bethel, Maine, April 6, 1833. Her father was Nathan Stearns, who died when she was five months old, and at the age of four, with her widowed mother, Mrs. Mary Ann Frost Stearns, who had accepted the gospel of Jesus Christ, she left her native state and from that time her life was

so closely interwoven with that of her mother that the history of one is almost the history of the other.

Privileged to associate intimately in many instances in a family capacity, with the Prophet and Patriarch and many other tried and true servants of God, and to receive at the fountain head the knowledge and light that came from these inspired sources, hers was a rare experience that was treasured throughout her life, and even to her latest years this rich store of testimony and knowledge was a source of great instruction and interest to the young people of Zion.

She traveled extensively in her youth and with her mother and step-father, Parley P. Pratt, sojourned in various cities of the United States, where missionary work was carried on, and accompanied them to England when Elder Pratt was sent with Wilford Woodruff to assist Elder Heber C. Kimball and Brigham Young in opening the British mission. She spent two years in England, and while at 42 Islington, she as a child helped to fold the first issues of the Millennial Star.

After the return of the family to Kirtland she passed through all the persecutions experienced by the Saints between Ohio and Missouri and later between the last named state and Illinois. She was in Nauvoo at the time of the martyrdom and shared all the troublous times before and during the expulsion; she gives a most thrilling account of the battle of Nauvoo and of the journeyings and sufferings of the people following.

While on the trip Mary Ann Stearns met and married Oscar Winters, President Lorenzo Snow, who was on his return from his mission to Italy, performing the ceremony, August 16, 1852, at Deer Creek, Wyoming.

The young couple arrived in Salt Lake soon after, and on the advice of President Young went to Pleasant Grove to assist in the settlement of that place, which was their home for nearly all the rest of their lives, and is now their resting place.

Mrs. Winters in addition to rearing a large family under the adverse circumstances attending pioneer life, spent much of her early married life in teaching school under the primitive conditions of those days, and she is remembered by many of the citizens of our state who owe to her the start in education they were able to obtain. In her school as in her home the highest ideals were always held before those she instructed.

Her leading traits of character were sweet humility, self sacrifice, devotion to family and home, unbounded faith in her Heavenly Father and truest allegiance to

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the gospel of Jesus Christ, on which rested her whole life and happiness.

Her life has made a lasting impression for good upon all who associated closely with her, and the earnest testimony she always loved to bear has impressed many not of her faith.

Mrs. Winteres died at the age of seventy-nine years, leaving to her posterity the legacy of a life spent in loving service.

Elizabeth Hall:—Was the daughter of a French nurse and William Hall who was of English birth. Little is known of Elizabeth Hall, but William Hall was a staunch defender of his native land among other wars, fought in the battle of Waterloo, where he became acquainted with his future wife, and after that they lived in Chatam, England.

John Mills, who married Elizabeth Hall in England, about the year 1820, was born in the Isle of Man, located in the Isle of Man and learned the trade of Tin and Coppersmith. While here the late President John Taylor taught them the gospel and they were by him baptized into the church, and he made his headquarters at their home while in the Isle of Man. Later they immigrated to Nauvoo, where they became very intimate with the prophet Joseph Smith and his family and other leading saints, and John Mills established himself as a Tin and Coppersmith and devoted much of his time on the Nauvoo Temple, making the horns and ears and other parts of the oxen supporting the baptismal font in the Nauvoo Temple.

Her marriage with John Mills resulted in the following children:—

Mary Jane, born and died in the Isle of Man.

Thomas, born in the Isle of Man, died near Council Bluffs.

Elisabeth, born March 7th, 1839, in the Isle of Man. Alice, born at Fort Madison, Iowa.

Sarah, born at Council Bluffs, Iowa, and died in her youth.

Martha, born at Council Bluffs, Iowa.

Jane Snyder Richards:—Wife of Apostle Franklin D. Richards, was born on the 31st day of January, 1823, at Pamela, Jefferson County, New York, and joined the church in the winter of 1839-1840. She was suffering from a severe illness at the time, but being firmly convinced that it was her duty to be baptized, a hole was cut in the ice and she was carried down into the icy waters of Lake La Porte and baptized by her brother Robert.

As a result she received a wonderful testimony of the truth and was also immediately healed.

On the 18th day of December, 1842, she became the wife of Elder Franklin D. Richards, and moved with him to the City of Nauvoo, where they resided until driven out by the mob in 1846. While encamped at Sugar Creek her husband was called upon a mission to England and she was left to make the perilous journey to Winter Quarters without his aid. Enroute she lost her two children, a son and daughter, and endured untold mental and physical suffering, many times hovering between life and death. On the return of her husband, in 1848, she crossed the plains, arriving in Salt Lake in October of that year. She shared in all the privations of the early pioneers, often being without food for days at a time.

Elizabeth Jane Stevenson Wilcox:—Wife of Charles Fredrick Wilcox, daughter of Edward and Elizabeth Jane Du Fresno Stevenson, born in the 14th Ward, Salt Lake City. Mr. Wilcox led Miss Stevenson to the marriage altar December 25, 1884. Sister Wilcox has served as counselor to the President of "Daughters of the Utah Pioneers," also counselor to President of the 17th Ward Primary Association; Treasurer, Secretary, and President in Y. L. M. I. A. ward organization; Secretary of 17th Ward Relief Society for five years; counselor to Mrs. Georgia Fox Young in Utah Kindergarten Association; Missionary to General Board of the Relief Society three years; member of the General Board of the Relief Society since May, 1906; member of Utah Women's Press Club; and charter member of the Author's Club; besides filling active and busy home life. She has capably amplified these various positions, ever presiding with characteristic dignity.

Ellen Ricks Nibley:—Was born in Farmington, Davis County, Utah, March 30, 1856. Her parents moved to Logan, Cache County, when she was three years old, at that time a wilderness; not a house complete in the valley. Her father, Joel Ricks, was a farmer and stock-raiser, and her mother was a thorough pioneer woman, used to privations, but through their industry and saving qualities, they were comfortably supplied with the necessities of life, and were in a position to help their less fortunate neighbors.

In those early days the advantage for an education were meagre, competent instructors could not be found, school books could not be procured, and not until she was sixteen years old did she realize any thorough school training.

At seventeen she studied telegraphy and worked at it the following two years, then returned to school again for a year, obtaining a certificate, she was anxious to teach. In August, 1879, the first Young Ladies' Mutual Improvement Association was organized in Logan, she was chosen president and worked in that organization the four succeeding years. A position being offered her to teach in a country town, she accepted and taught two years, returned and accepted a position as city telegraph operator and remained there until her marriage on March 30, 1880, to Charles W. Nibley. She removed to the Second ward, where she has made her home for thirty-three years.

She is the mother of six children, three sons and three daughters, one dying in infancy. For many years she has been doing temple work, for her mother's ancestors, is still a Mutual Improvement worker in the ward in which she resides.

Elizabeth F. Crismon Winchester:—Daughter of Peter Crismon and Mary Williams, was born in 1834. She came to Salt Lake in 1849, and was married to James Winchester, May 30, 1852.

She is the mother of ten children. They lived on a farm in Cottonwood Ward for fifty years and later moved to Fourteenth South, where they are at the present time. Mrs. Winchester was intimately acquainted with the Prophet Joseph Smith and his family and was in Missouri at the time of that trouble. She is eighty-one years old at the present time.

Jessie Grace Smith Shipler:—The daughter of Thomas G. M. and Elizabeth A. M. Smith, was born September 10, 1877, at Salt Lake City. August 10, 1905, she was married to Harry Shipler and to this union two sons were born, George William, and Robert Thomas.

Mrs. Shipler has resided in Salt Lake City all her life, where she has shown considerable ability as an artist.

Jean Hyde:—Miss Hyde was one of the charter members of the organization of the society "Daughters of the Utah Pioneers." She is the youngest daughter of the founder general of the society, Annie Taylor Hyde.

"Friendship is more to be valued than love; for love is a thing a man can buy and a woman can get for nothing."—The Cynic's Calendar.

"In the mud and scum of things, there always, always something sings."—Emerson.



GROUP OF BRIGHAM YOUNG'S
-DAUGHTERS



ADMINISTRATION BUILDING UNIVERSITY OF
UTAH. Erected 1914.

HISTORICAL.

THE UNIVERSITY OF UTAH.

The Old University:—The University of Deseret, or "Parent School," was formally opened November 2, 1850. Classes were conducted in the parlor of the home of John Pack, in the Seventeenth ward, Salt Lake City. Among the first professors were Orson Spencer, A. M., Orson Pratt, and Cyrus W. Collins, Ph. D. The old Murray series of readers were used as texts with the Bible and copies of various other books, which had been hauled across the plains by the pioneers. During the spring of 1851, the school was moved to the Council House, located on the site where the Deseret News Building now stands. The University was continued in the Thirteenth Ward school and meeting house, until the spring of 1857, when all the schools of the city were closed, and the people moved from their homes to the south. Historical and philosophical subjects were taught at the University at this time, together with the languages and the



First Home—Old Council House.

natural and physical sciences. Prof. Orson Pratt gave an extended course in astronomy. In 1860 the University, known then as Union Academy, was opened in the building that had been intended for a hotel, and built by Mr. David Wilcken in 1858. It is now the Salt Lake Knitting Factory. The academy was under the supervision of the Chancellor and Regents of the University and was formally opened by Brigham Young. It took the name of Union Academy from Union Square, which was opposite, and in time became the site of the University of Deseret. The principal of the school at this time was Orson Pratt, and he, with Orson Pratt, Jr., and James Cobb, were the teachers. In the autumn of 1867, David O. Calder became principal, and in 1868 Dr. John R. Park was elected president by the board of regents. From 1881 to 1901 the University was in the buildings now occupied by the Salt Lake High School. In 1901 it was moved to its present home on the hill immediately east of the city.

This location was chosen for the "Parent School" by Brigham Young in 1850, but it was not until fifty years



Third Home—High School.

later that the dream of the founder of Utah as to a higher institution of learning, was carried out.

The University of Today:—Tell me what the standards of the students in the university in 1910-1911 were and I will tell you what the University is today. Since its first inception by the pioneers, each year of its history has been determined by the ideals and ambitions of the teaching force and students of the previous year. Its life today is largely the result of its life of yesterday, and whether the life of tomorrow shall be a little healthier and more vigorous and filled with a greater degree of sunshine and happiness depends largely upon whether the teachers and students of the institution today are breathing deeply, smiling courageously at the problems that confront them, and pushing their horizon



Second Home—Old Knitting Factory.

beyond the mountain peaks that surround us.

The great purpose of the University is to equip young

people to live as energetic, useful citizens in the state—men and women who know what it means to be a citizen of a free commonwealth and have a courageous willingness to help make the life of their respective communities such that it will encourage every man and woman to contribute his best to the common welfare.

Its courses are arranged to provide that broad foundation of information and incentive that helps men to live as they move through life, and not turn themselves into mere money-getting machines. They fit men to see, understand, and appreciate the great beauty and truth in the universe and become more willing workers for the betterment of their surroundings and the progress of the human family. Here men and women can prepare themselves for a useful career in a business or a professional life. The University invites those who want such an education to join its ranks and find themselves, and learn what part of the world's work they can do with most satisfaction. It welcomes the high school graduates in



New Home—Library Building.

the state as citizens for four years of its republic and does its best to inspire them with a wholesome appreciation of the joy and responsibility of citizenship.

In Future Years:—About the finest quality of our University is her power to make her dreams come true. If the actual process may more often seem slow than not, experience proves that it is sure. What wonder, then, that we should set store by the future? For us it is no mere vision. It is rather a land of definite promise, which we are constantly moving forward to occupy. When we try, therefore, to sum up what our University means for us, we find ourselves declaring that our University is not merely a good place, but a constantly better place in which to live and study.

That the things at hand—the buildings, the courses of study, the round of duties, the student life and the college spirit—actually glow with the light of what they

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are to be, is proved in all our undertakings. Even our Year Book, nominally a record of the year's ending, is



Old Pioneer Mill, Liberty Park.

quite as readily a prediction for the year's coming. It is prophecy as well as history. If it reports the passing events—the ground-breaking for the New Central Building, or the student championships which we have won or missed by a breath, for examples—is it not in each case with the most cheerful emphasis upon results yet to be attained? And this, too, though in these results the editors of the book, the Juniors, more often than not, have no profit.

Precisely what the future holds matters less than that it shall have this power to illuminate the present. This is vital.

Utah underclassmen and graduates must see to it that this vision of the future, even as it comes steadily true, shall also abide and command. Now and always they must keep close touch with their Alma Mater. In no better way than with the wise counsel and the enthusiasm and confidence the University can keep constantly young and constantly growing. And with youth and the power of constant growth, the University always will be what it now is—a constantly better place in which to live and study.

JOSEPHINE STREEPER CHASE

Was the daughter of Wilkinson Streeper and Matilda Wells Streeper, both parents coming from old New England stock.

Her grandfather, William Streeper, was a direct descendant of Jan and William Streeper (brothers), who

Ill., in the spring of 1844, from where they continued to St. Louis the following year, and in 1851 emigrated to Salt Lake Valley. Married Geo. O. Chase March 25, 1856. Her first married home being at what is now Liberty Park.

Isaac Chase, her husband's father, having settled there and built a saw mill and the first up-to-date flour mill erected in the state of Utah. His adobe house, erected at the same time, still stands. This, then, was the first home of the young people; George, being the only son, remained with his father.

On May 1st, 1859, the family moved to Centerville, and there, just as at Salt Lake, they planted the locust trees from the seed and built a home, which at that time was considered a mansion and, though it cannot rank among the modern homes of today, is kept in such



Old Chase Homestead, Liberty Park.

came from Germany during the time of William Penn and who were the founders of Germantown, now a part of the city of Philadelphia.

A large posterity of Streepers lived in and around that district during and following the War of the Revolution.

The churchyard surrounding the German Lutheran church at Barren Hill (a village near the city of Philadelphia) contains many graves, and only members of the Streeper family were buried there.

During the War of the Revolution this same church building was occupied repeatedly by the opposing armies, first one side and then the other.

The streepers were participants in that war.

Josephine Streeper Chase was born in Philadelphia, May 6th, 1835, and with her parents removed to Nauvoo,

an excellent shape of repair by the daughters of this careful, painstaking woman as not only to reflect the same high principles of the parents, but also to suggest a living monument of loving remembrance and lifelong obedience.

The same genuine welcome and spirit of hospitality as was felt by the many friends who frequented the early home at Liberty Park are enjoyed as well today, and extends to the many strangers who visit through an interest in the early history of Utah the new Centerville home.

Since the death of the parents the entire family have met at the old home each year at holiday time, when each one contributes to the good time of the others and business pertaining to the family as a whole is transacted.

The old home has shared all their joys and sorrows, as did she who as a wife and mother so perfectly adapted herself to their every condition.

Devout and spiritual in her very nature, she was well fitted to fill the sphere of woman's appointed labor with dignity and success.

Her husband, Geo. Chase, passed through all the trying ordeals and hardships of the church from the time of Nauvoo to the time of his death, with fortitude. Among other incidents he was with the number that went to Echo Canyon to head off Johnson's army.

One of her brothers, William H. Streeper of Centerville, was one of the first riders of the pony express service of the early days in Utah, when the only means of conveying the mail across the continent was by the



Old Chase Home, Centerville.

daring riders of the hardy ponies from which the service took its name.



THE NEW LATTER-DAY SAINTS CHURCH OFFICE BUILDING

HISTORICAL NOTES.



THE LATTER-DAY SAINTS CHURCH OFFICE BUILDING.

By J. D. C. Young in Juvenile Instructor.
Exterior.

A close neighbor to the great Salt Lake Temple, between the Lion House and the Hotel Utah, the new Church Office Building now under construction by the Church Authorities is nearing completion.

Like the Temple, it is entirely composed of Utah granite from Little Cottowood Canyon, but while the stone is the same, it is unlike it in construction and architectural style. It is known, in the building profession, as class "A" construction, meaning a steel frame skeleton,



Beehive House—Home of Church President

fire-proofed with reinforced concrete. The frame is designed of sufficient strength to carry all floor loads, including the floor slab, and to resist all lateral wind pressure. The style in which the building is designed is known as the Grecian Ionic, which is considered by many one of the most graceful and pleasing of all architectural styles. The distinctive feature of this order of architecture, is in the capitals with their beautifully carved volutes, a kind of spiral scroll which is always charac-



NEW BISHOP'S BUILDING.

teristic of this order. The shafts of this order are always fluted and add much to its attractiveness. There are twenty-four of these Ionic columns around the building which form a colonade on each side between the heavy masses of masonry at each corner. The height of the main columns is forty-eight feet with a diameter of five feet at the base. Above the columns rest a massive entablature consisting of a beautifully carved architrave, heavy dentils, and water leaf course and the egg and



HISTORIAN'S OFFICE.

dart mouldings. The corona is enriched with lion heads carved out of solid granite, one of which occurs over each of the columns. Above the entablature, the building is finished with a lofty parapet.

The main building above the basement comprises five stories, although there are only four shown in the elevations. The fifth story comes in behind the cornice and by using a high parapet wall, we are enabled to get a fine room out of space that is usually lost. The lighting of this room is by means of windows on the interior court as will be explained later.

The basement, which carries the superstructure, is made up of solid granite, with a heavy projecting plinth of granite, and backed up with reinforced concrete. The



Lion House—A Former Home of Pres. Young

HISTORICAL NOTES.

concrete wall is depressed below the grade to the depth of about twelve feet, which furnishes a splendid room under the whole building. It will be observed that there are no windows placed in the basement walls, as it was desired to make this room water-proof, and fire-proof. It will be used exclusively by the Church Historian for muniments.

The plan of the building is rectangular, measuring 101 feet 11 inches on the front side, by 165 feet 3 inches in depth, with a total height above grade of 80 feet. The building is divided vertically into courses and each course is subdivided into blocks of stone. Each stone is numbered and diagramed with its weight, cubical contents and cost. The total number of stones in the structure is 4,517. The total cubical contents of the granite is 73,000 feet, including the front steps. The corner stone, placed at the southwest corner is the largest stone in the building and weighs about eight tons. The smallest stone weigh but a few pounds and comes in the spandrel under the first story windows. The entire weight of the stone work is 6,205 tons. So far, every stone that has been brought from the yard has been found correct for dimensions and size, and only a few stones have been condemned on account of inferior quality. There are two entrances to the building: the main entrance at the center of the south facade and a rear entrance at the northeast corner. The front entrance is reached by means of solid granite steps and is flanked on either side by granite pedestal carrying a bronze tripod with an inverted glass bowl at the top, in which is placed a one thousand watt lamp, so arranged as to throw a flash of light upon the Ionic columns flanking it.

The general appearance of the building, as to design and material, is of the highest class and has excited the admiration of the best critics. Many visitors to the city have expressed themselves to this effect. Mr. Oscar Wenderoth, who succeeded J. Knox Taylor as Supervising Architect of the United States Treasury Department, was lately a visitor here in our city, and expressed himself to the writer as being pleased and gratified to see such a splendid example of the classical style away out here in the West, and further added that it is equal to anything he has seen in the East or in Europe, and that it will be a lasting monument to the Church that is erecting it.

The Interior

The main entrance is at the south through a pair of solid bronze and plate glass doors hung in a frame of the same material. In front of these is a pair of

bronze grille doors sliding back into the wall.

A private entrance is provided at the rear of the east side of the building for the use of the General Authorities whenever they might desire to enter or leave without passing through the public entrance at the front.

Entering from the south, we pass into the Stone Vestibule, also of bronze and plate glass. From here, we go into the main Entrance Hall. On the right are located the two elevators and the mail box at the bottom of mail chute.

At the left we ascend the main stairs to the floors above. The starting newel is of elaborate design, and it, with the balusters and hand rail, are to be of Utah marble and travertine, selected in various tints. The treads and risers are of white Colorado yule carried on a strong reinforced concrete base.

The Entry Hall is to be floored with white marble and the walls are of Utah white oolitic Sanpete stone, laid off in large blocks in coursed ashlar. The ceiling is finished with plaster and beautifully decorated.

Going straight North, we come into the Main Reception Hall, 30 by 40 feet. This floor is also of white marble, as in the Entrance Hall. The ceiling is of cut glass, carried by a massive entablature resting on sixteen fluted monoliths, after the Doric order. These monoliths are fourteen feet in length and made of the white oolitic stone. The glass ceiling is directly under the large light court which extends vertically through the entire building.

In front of the white Doric monoliths are placed four electric-light standards, seven feet high, made of Utah travertine and formed in beautiful designs. At the top is placed an inverted glass dome which contains a powerful light. The ceiling and upper part of the hall is well lighted with lamps placed in a cove of the cornice and also back of the columns for lighting the way panels which will contain mural paintings or sculpture in "mezzo-rilievo."

A large room, for the First Presidency, is located at the north, on the main axis of the building, running north and south, being very retired and yet easy of access. It is entered from the main Reception Hall through a small lobby with beautifully coffered ceiling and white marble floor. Doors are placed here so that all of this part can be entirely cut off from the rest of the building. Visitors to the First Presidency will enter through a door at the left of the Reception Hall into the offices provided for the Secretary.

The room provided for the First Presidency is of ample size, being 27x47 feet. This room is beautifully finished in Utah travertine and marble. The east wall contains a mantel of white travertine and fire-place lined with fire-brick.

On either side of this mantel is a door, one leading

into a private side hall and the other into President Smith's private room. This room also has a mantel and will be finished in Utah marbles and selected hard-woods. There is also a private door, leading into the rear hall, for use when desired.

On the west side of the main room there are doors leading into private rooms for the use of Presidents Lund and Penrose. These rooms are also finished in elegant designs and all are provided with coat and hat rooms and toilet accommodations.

The general office on the east, and the Secretary's office on the west, can all be reached by the First Presidency through private corridors, without going into the main Reception Hall.

The large room on the east, intended for the General Church Business Office, is 28x98 feet and extends from the front to the rear hall. It is amply lighted, and divided up with screens and counters to suit the requirements of the occupants. A fire-proof vault is also provided for this room, as well as toilet accommodations.

Opposite the general business office, on the west side, is located a large Committee Room having the same dimensions as the First Presidencies' main room, and is for the use of the General Boards of the various Church organizations having occasion to meet with the First Presidency. There is an entrance to this room from the main Reception Hall, and also through private corridors from the secretary's rooms. The ceiling of this room is broken up into small panels and cross-beams. On the east wall is placed a large Utah white travertine mantel and open fire place, with marble hearth.

The second floor is arranged for the use of the Twelve Apostles, Seventies and other Church organizations. The rooms are all outside with the exception of one store room. The corridors surround a light well which gives ample light and ventilation, there being no dark corners.

The third floor is given entirely over to the Church Historian with nine private offices, a 20x48 foot work room, and the rest of the floor to the north of light court is one large reference library with steel shelves and cabinets. Duplicate copies of all books, etc., will be filed away on the fifth floor stack room.

The fourth floor is identical with the third floor and will be used by the Genealogical Society. The room north of the light court on this floor will be used as a reading and stack room.

The fifth floor is reached by elevator and main stairs. There are no offices on this floor. It is a stack room for records and files and as it entirely surrounds the light well there is ample light and ventilation. The room has been made with a lofty ceiling so that at any future time when more stack room is required, a double deck stack with corridors can be erected in place.

This room is well ventilated, and also well lighted by electric lights controlled by a central switch placed near the entrance. The Church Historian and the Genealogical Society will find this room ample to supply all their needs as a stack room for files and records, as it will be thoroughly provided with all necessary steel shelves and files, furnished in sizes to suit their requirements.





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